

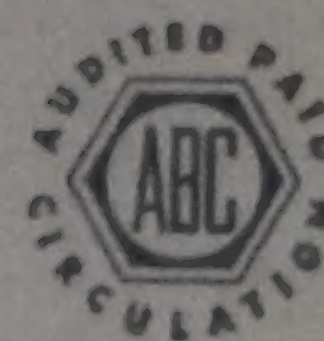


OCEOBER 1, 1970 — No. 972  
26th YEAR OF PUBLICATION

Jan.  
Rev. J.W. Van Weelden  
17 Tweedsmuir Ave. E.  
Chatham, Ont.

# CALVINIST-CONTACT

CHRISTIAN WEEKLY



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## The Canadian Congress of Evangelism

On Monday, August 24, 1970, more than six hundred people came together in Ottawa, for a five-day meeting of the Canadian Congress of Evangelism. They came from thirty-four Protestant denominations in Canada, and twelve church-related organizations; every province was represented, even the North-West Territories were there. There were the Anglo-Saxons, the French-Canadians, the Indians and the Eskimos, and people of nearly every ethnic background you can name. There were the ladies — appr. eighty of them, the young people (approx. 150 delegates were under thirty years of age), the laymen and the clergy. There even was a group of observers from the Roman Catholic Church.

Precisely *this* was felt to be the greatest achievement of this Congress, that it brought together people of such different backgrounds, walks of life, and convictions. This was the most exciting part of it all — the part we all enjoyed. It made for the most interesting intermissions, coffee-breaks, meal-times, and for the most inspiring prayer-sessions.

The purpose of this Congress was defined in terms of COMMUNICATION; it was to help the churches to bring Canadians to a meaningful understanding that Jesus Christ still has power to redeem people; that His gospel is for this hour and that personal faith in Christ is the only way of salvation. In order to assist the churches in this act of communication, the delegates were treated on a large number of lectures and speeches, presented by speakers-of-fame-in-evangelical-circles. An opportunity for the delegates to wrestle with the real problems of communication and evangelism was provided through five different Workshops, each meeting in many small groups.

Perhaps it would be too much to give at this time a summary of what the speakers presented to us; we would have to be patient enough to work our way through no less than sixteen lectures, if we do not count the four Bible Expositions at the opening of each day. Let it be sufficient to see what were the subjects of all these lectures.

First of all, the Archbishop of York, the Most Rev. and Rt. Hon. Frederick D. Coggan, spoke about "The Man for Others", about "The Servant — in Isaiah and in the Ministry of Jesus", and about "Church Renewal". The well-known editor of "Christianity Today", Dr. Carl Henry, presented two lectures, one about "The The-

ology Of Evangelism", and another one about "The Truth Of The Gospel". Dr. Kenneth Hamilton, of Winnipeg, who became known especially for the way in which he challenged the "Death of God" theologians, lectured on "The New Evangelism", and on "Secularism". These three men had been announced as the "key-note speakers" of this Congress. Their subjects seemed good and helpful. Yet their lectures became the cause of the greatest disappointments of this Congress. It was not that they did not know what they were talking about, or that they were not "true to the Scripture"; on the contrary: all these three men were very scholarly and at the same time very "Biblical" in their viewpoints. The reason why many of us were so very frustrated was that they did not speak about Evangelism, about the problem of communicating the Gospel to the man of today. We were treated on a lot of exegesis, Old and New Testament, Systematics, and Church History, but waited in vain for new insights and a new vision for the church in her mission to the world. All we heard were some platitudes, and a strong defense of the word-approach, of verbal communication. If there was any theology of evangelism in what they presented, it was extremely elementary and quite outdated.

The Congress no doubt was more successful in its presentation of the other speakers. The four speeches of Rev. Dennis Clark, General Secretary of the World Evangelical Fellowship on "Evangelism in Global Perspective" were quite interesting and stimulating; the lectures of Dr. H. J. Falding on "Urbanization", of Mr. Samuel Escobar on "Evangelism and

Youth", and of Dr. Donald Larson on "Communications" were the best material which were presented, although still too elementary to satisfy many. A number of other speeches were given which again contributed next to nothing to achieving the purpose of the Congress.

It became very evident at this Congress that the theology of evangelism is still very undeveloped in evangelical circles. The characteristic emphasis on the activity of the Holy Spirit has caused them to be too slow and easy-going in searching for good methods of communicating the gospel to modern man, in doing their share. It should not have been very difficult to find speakers outside the 'evangelical' circles who are better qualified to contribute to a congress of this nature and would have made it more stimulating and effective.

The workshops were groups of ten to twenty persons of different backgrounds, who came together every afternoon to grapple with some important issues in evangelism. There were five such workshops, dealing respectively with the following subjects: 'Preparing For Evangelism'; 'Evangelism and Changing Understandings'; 'Evangelizing in Context'; 'Evangelism and the Rejected'; 'Evangelism and Visions of a New World'.

For every workshop a paper had been prepared, which was to be discussed. The paper on 'Evangelism and Visions of a New World', by Rev. Frank Epp, was an excellent discussion starter. The other papers were all more or less effective.

The success of the workshops depended much on the capability and skill of the discussion leader, and also on the make-up of the group. Some groups did very well and had very stimulating discussions; others just could not get off the ground. It seems safe to say that about half of them were successful and enjoyed meaningful discussions. It was in these workshops that the individ-

ual delegates could each make their personal contribution. This is what made them a very significant element of this Congress.

Evangelism was not only talked about at this Congress, but also practised. The closing evening of the Congress was a 'Service of Witness' on the grounds of the Supreme Court, in which Dr. Leighton Ford did the preaching. And every day, during lunch hour, there was an 'Outreach Program' outside the meeting hall, on the lawn of the National Arts Centre, with an emphasis on the communication of the Gospel through music and song. During these periods, and also during another period of approx. fifteen minutes prior to the evening sessions, we became acquainted with a few persons and groups who presented the Christian faith by folk song and gospel rock. One of the folk singers was Allan Ryan, 105 Bernard Street, Toronto; two of the groups are "New Action Ensemble", % Robert's Wesleyan College, North Chile, N.Y. 14514, and "Celebration", % Ken Oakes, 33 Dundurn Cres., Toronto. These young people expressed their faith in Jesus Christ in a truly contemporary way, and in a very effective way. To me, this was the most valuable contribution of the Congress, the most exciting element of it. It brought out most convincingly that the musical presentation of the Gospel can be very, very effective. This was the only area in which the Congress was really "with it."

There was not enough room for interaction and discussion during the full sessions. The set-up was typical of the way evangelicals meet: there is no true dialogue, no real interest in what the other person has to contribute; there is a man who knows it, the lecturer, and you can take it or leave it. The young people used the only free afternoon for a spontaneously organized "bear-pit session" with some of the speakers, which, however, was no part of the Congress program.

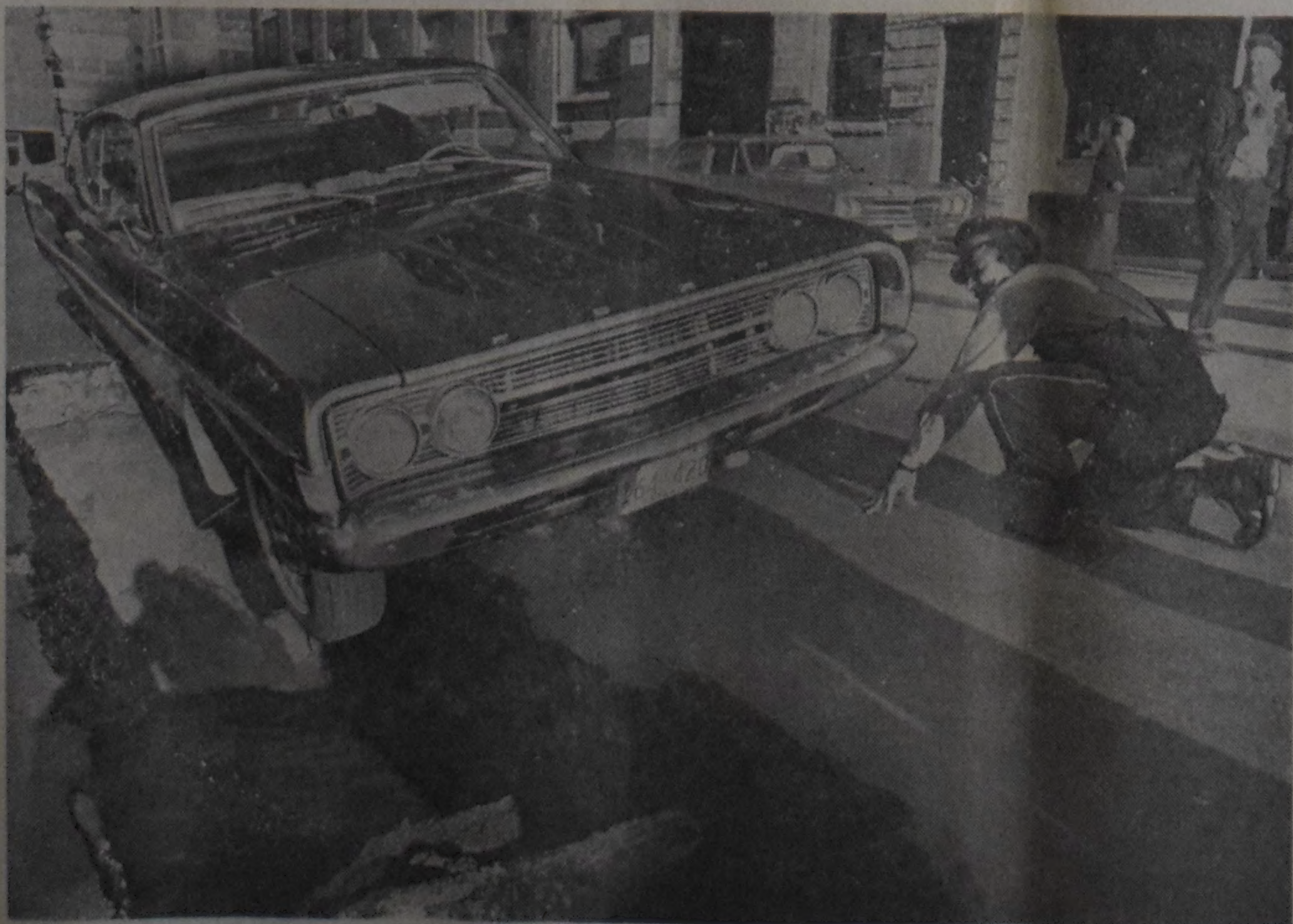
Taking all things together, we

can say that this first Canadian Congress of Evangelism was at least partially a success: it brought together many people of different backgrounds and convictions, and privately and in some of the workshops there have been meaningful discussions. Some of the speakers were knowledgeable enough to present stimulating ideas. And the case of the effectiveness of a musical communication of the Gospel was very convincing.

A cause of frustration was the unfortunate choice of most of the speakers, the lack of stimulation in our search for contemporary methods of evangelism, the failure of many workshops to achieve a reasonable level of exchanging experiences and ideas, and the rigid, out-dated meeting techniques. Perhaps the organizers of this Congress had aimed too high; you can bring together representatives of many diverse theologies and convictions, but you cannot make them communicate with and understand each other. Evangelism is too intensely a theological practice to allow for an ecumenical short-cut. Before we can meaningfully engage in evangelism with the evangelicals f.i., we will have to face some really basic issues. The fact that the Congress had little room for this, left me and many others wondering about the usefulness of a repeat performance. But maybe we have all learned in the process — and I am sure we have. Maybe the next Congress will be somewhat less pretentious, and more meaningful. Then this first one still served a mighty good purpose!

Before I stop, this final observation: I was one of a Christian Reformed delegation of thirteen men and women. Every day we met 'in caucus' to evaluate what we had received. And you can take my word for it: we never agreed all the way. I am sure every delegate would write a different report. Anyway, this is mine!

D. N. Habermehl, M.Th.



LOSING GROUND: Michael Apostolopoulos was driving slowly along a Toronto street when he felt a shock and the pavement gave way beneath his

car. Had he been driving at speed limit, the car would have rolled over. A constable kneels to look for damage to car balanced over cave-in.

## A FORTUNE FOR A VAN GOGH

by BOB FRIES

Once again a spectacular record was recently scored on the international art market. It happened at the New York auction of Parke-Bernet where two Van Gogh paintings were offered for sale. They came from the estate of art collector W. W. Crocker of Burlingame, California. One of the paintings fetched 875 thousand dollars, the other 1,300 thousand dollars. A polite applause sounded when the paintings were sold. Applause for whom? For Van Gogh? Or for the unknown buyer who had shown his readiness to pay so much money for a painting? Or for the two last bidders who had made such an exciting event of the bidding? One can be a great admirer of Vincent Van Gogh and still find such a price for a painting absurd. But that is because two things which are actually irreconcilable are linked together: art value and the price in hard cash. Art value cannot be measured, one can only argue about it. Art value is at its peak at the moment when the work of art is created. At that moment it is epoch-making . . . at that mo-

ment it can affect the course of art development. Later comes the public interest and fame . . . and as those two things grow the work of art becomes valuable because of its rarity. It is its rarity rather than the art value which determines the market price.

But let's not confuse the issue: the paintings which were auctioned in New York were among the best painted by Van Gogh. They are two of those turbulent landscapes painted in the last year of his life. It's a sad thought that Vincent Van Gogh could have lived in wealth for a lifetime on what his hands made in a few hours. But that too is a bad comparison. After all, Van Gogh was not interested in a comfortable life . . . and hardly was he interested in the sales of his art.

The career of Van Gogh, which started late, was a bewildering explosion. At the age of 27 — in 1880 — he still had to learn to draw.

(Continued on page 2)



## Church Announcements

### CHR. REF. CHURCH

#### Called

to Hamilton I, Ont., Rev. B. Den Ouden of Holland, Mich.  
to Edmonton III, Alta., Rev. R. Koops of Iron Springs, Alta.  
to Sarnia II, Ont., Rev. H. A. Venema of Grand Rapids, Mich.  
to Lyndon, Wash., Rev. A. Leegwater of Lacombe, Alta.  
to Red Deer, Alta., Rev. P. W. DeBruyne of Edmonton, Alta.

#### Accepted

to Surrey, B.C., Cand. G. D. Pols who declined for Exeter, Ont.

#### Declined

for Hamilton I, Ont., Rev. J. A. De Kruyter of Grand Rapids (Seymour), Mich.  
for Sarnia II, Ont., Rev. H. De Bolster of Calgary, Alta.  
for Sarnia III, Ont., Rev. J. Nutma of Bowmanville, Ont.

### CAN. REF. CHURCHES

#### Called

to Toronto, Ont., Rev. D. Vander Boom of Burlington, Ont.

#### Declined

for Chatham, Ont., Rev. D. De Jong of Edmonton, Alta.  
for Neerlandia, Alta., Rev. M. VanderWel of London/Watford, Ont.

### REFORMED CHURCH

#### Called

to Edmonton, Alta., Rev. P. Van der Woude of Hull, Iowa.

#### Accepted

to Silver Creek, Minn., Rev. H. Hesselink of Whitby, Ont.

Rev. J. Van Kuiken, em. pastor, who served the Church of Barrie, Ont. for some years, preached his farewell service and is moving to Toronto to retire.

Rev. R. Katerberg, formerly of Drayton, Ont. and now studying at the University of Hamilton, Ont. will take over as stated supply.

The Reformed Church of Lethbridge, Alta., wants to unite with the St. Andrews Presbyterian Church there. With a vote of 117 in favour and 30 against and 5 undecided the Consistory will bring it before Classis meeting for approval. If this is accepted the amalgamation will take place January 1, 1971.

### CHR. REF. CHURCH, WILLOWDALE, ONT.

Great was our gratitude when we as members of the Christian Reformed Church of Willowdale received word from Rev. L. Tamminga, Sioux Centre, Iowa, that he had accepted our call.

Instituted 6 1/4 years ago, we have received many a blessing under the dedicated guidance and leadership of Rev. L. Slofstra, who came to us as our first pastor from Clinton, Ont.

May also the New Westminster Christian Ref. Church benefit richly from this servant of the Lord.

After a vacancy of only 4 weeks we received Rev. L. Tamminga and his family. We wish them the blessing of the Lord. May through our combined efforts our church be even a greater blessing for God's Kingdom.

D. Nannings,  
Willowdale, Ont.

### SERVICES CHR. REF. CHURCH, GRIMSBY, ONT.

The church services of the Mountainview Chr. Ref. Church from now on will be held Sunday morning at 9:00 and 11:00 o'clock, Sunday afternoon at 4:30.

### TAIWAN PRESBYTERIANS QUIT WORLD COUNCIL OF CHURCHES

(Taiwan, RNS) The Presbyterian Church of Taiwan voted at its annual assembly here to withdraw from the World Council of Churches. The reason given was that WCC is undermining the Nationalist Chinese by trying to conciliate the Communist Chinese regime in Peking.

## DATA CENTRE

Sept. 27	Friese Dienst in the Westmount Chr. Ref. Church, Strathroy, Ont. Speaker Rev. John D. Helling of Grand Rapids, Mich.
Sept. 28	Rev. H. J. Hegger speaks in Rehoboth Christian Reformed Church, Bowmanville.
Sept. 29	Rev. H. J. Hegger speaks in Willowdale, Christian Reformed Church.
Sept. 30	Rev. H. J. Hegger speaks in Mount Hamilton Christian Ref. Church, Hamilton.
Oct. 1	Rev. H. J. Hegger speaks in Jarvis, Christian Reformed Church.
Oct. 2	Rev. H. J. Hegger speaks in Trinity Christian Reformed Church, St. Catharines.
Oct. 3	Fall Concert, Chr. Ref. Church, Albion Rd., Rexdale, Ont.
Oct. 5	Rev. H. J. Hegger speaks in London.
Oct. 6	Rev. H. J. Hegger speaks in Second Reformed Church, Sarnia.
Oct. 9	Rev. H. J. Hegger, Central Avenue Christian Reformed Church, Holland, Michigan, speaks on "My Way to the Light".
Oct. 10	A.A.C.S. Annual Meeting, Westview Centennial School, North York (Toronto).
Oct. 10	Fall Concert, Bowmanville, Knox Chr. School Auditorium.
Oct. 10	Annual Meeting Women's Action for AACS, Westview Centennial School, North York, Ont.
Oct. 12	Thanksgiving Hymn Sing, 8 p.m., Mount Hamilton Chr. Ref. Church.
Oct. 16	Jerome Hines, bass, Calvin Artist Series, Calvin Fine Arts Center, Grand Rapids, Michigan, 8:30 p.m.
Oct. 16-17	A.A.C.S. Study Conference, Pinebrook, Stroudsburg, Pennsylvania, U.S.A. Lecturers: Mr. C. T. McIntire, Dr. B. Zylstra.
Oct. 17	Fall Concert, London, Westminster Sec. School.
Oct. 24	10:00 a.m. Conference of the Federation of Christian University Students, Music room, Arts Bldg., University of Guelph. Morning — "Shall we join the Revolution?" Afternoon — Seminars: The Christian Revolution. Evening — An exploration in Christian Drama and Music.
Oct. 28	Jarvis Community Hall: Opfieriing fan it Fryske Stik "De dochters fan 'e baes".
Oct. 30	Hamilton Chr. High School: Opfieriing fan it Fryske Stik: "De dochters fan 'e baes".
Nov. 18	Back to God Hour Rally, St. Catharines, Maranatha Chr. Ref. Church.
Nov. 19	Back to God Hour Rally, Toronto.
Nov. 20	Back to God Hour Rally, Hamilton District Chr. High School.

# Massive Petition Action to take place throughout the Province of Ontario

The CONGRESS for EQUALITY meeting on September 12 in Brampton, Ont. set the stage to obtain signatures for a petition which reads:

### EQUAL EDUCATIONAL OPPORTUNITY FOR ALL

Whereas — 50,000 Ontario children attend day schools that are open to the public but receive no public support,

Whereas — 8,000 of these attend the 46 schools affiliated with the Ontario Alliance of Christian Schools,

Whereas — These schools receive no government assistance with the result that parents must pay tuition fees averaging \$500 per child in addition to being forced to pay their full share for government controlled education,

Whereas — This monopoly is contrary to the United Nations Universal Declaration of Human Rights S 26-(3), "Parents have a prior right to choose the kind of education that shall be given to their children."

Whereas — 85 democratic countries and 3 Canadian provinces provide grants for several school systems.

#### Therefore

We — all being residents of the Province of Ontario — do petition the government of Ontario to ENDORSE THE DEMOCRATIC PRINCIPLE THAT THE GRANT SHALL FOLLOW THE CHILD by passing a law providing for

the making of educational grants — from tax money collected from all citizens to all the school systems chosen by those citizens.

For three years now the Congress for Equality, to which each Ontario Christian School sends two congressmen, has approached politicians and confronted the Premier of Ontario, the Minister of Education and the entire cabinet with a christian witness on politics and education. On numerous occasions the spokesmen for the Congress have presented well documented and convincing briefs to the caucus of the major political parties. The local congress members have constantly faced their members of parliament with the injustice suffered by their constituents through the inequality in education.

Now, after three years of working behind the scenes, the Congress is starting on a new phase. The forthcoming petition action is the beginning of a program of PUBLIC witnessing that there is a God-willed structure in society, that God has given certain rules of justice, which also the State must obey. One of these rules is that the State may not dominate education, but that also in education there must be freedom for Christians to develop their own type of education, on equal footing with other citizens.

At the same time, this petition will focus the attention of all residents of Ontario on the 50,000 Ontario Public school children who are not getting a fair share of the educational tax dollar, with

particular emphasis on the 8,000 attending the Christian schools, which do not receive anything.

The aim is to obtain 100,000 names, but this could quite easily become 200,000. Sufficient forms to contain almost one million signatures have been printed at a cost of \$1,400.00 and have been distributed to the different parts of the province.

When the campaign is completed the four differently coloured copies will be presented simultaneously to ensure maximum impact.

Copy #1 will be presented to the Premier of Ontario, hopefully with the entire cabinet present. If that is the case, copy #2 will then also be given to the Minister of Education. Plans are now to have some 100 students representing the 46 Christian schools there as well, together with the Ontario Alliance delegates. The major newspapers, T.V. and radio will be invited to cover this presentation fully.

At the same time delegations from each school will come to Toronto, to personally hand their members of parliament at Queen's Park copy #3 of the petition, con-

taining the signatures of those voters in their respective riding who have signed their names in protest against the present government policy.

Back home the last copy, #4, will be given to the news media, together with a press release so that the entire presentation of the petition will receive the greatest possible exposure.

Who may sign this petition? Everybody age 18 and over. All persons must sign separately, which means that in case of married persons both man and wife must sign.

Although the obtaining of a maximum number of signatures is an important part of the petition campaign, and although the advertising value obtained in the presentation of this petition is not significant, the most important part of this entire campaign is that in this way a positive Christian witness is brought regarding our God-given task in politics in general and education in particular. Through this entire petition action the Christian school supporters have a golden opportunity to tell the entire population of Ontario what we confess regarding Christian Education.

We pray and in faith proceed in the assurance that God will bless our efforts to obtain equal educational opportunity for all public school children in Ontario.

Bert Hielema,  
reporter.

## A Fortune for a Van Gogh

(Continued from page 1)

When he was 32 he left Holland for Paris to study the French impressionists. Two years later he went to the south of France where he created his most impressive works. And when he was 37 the end came. What we regard as his master works were only trials to him. He committed suicide with the thought in mind that he had already failed during his start; he had given up hope of achieving his goals. All this makes Vincent Van Gogh an exception — a genius who is outside the ordinary human measures.

This does not alter the fact that, in general, the artist also has his material interests . . . and that, especially in the case of the greatest among the artists, there's little to gain from the value which their works fetch on the market and sells. During the first years, which are often the most fruitful for painters, they receive little money. But their works go from hand to hand, and from auction to auction. When a painter is suc-

cessful it actually means that many temporary owners make a pocketful of money. The painter himself remains — apart from a few exceptions — unaffected by this.

This was especially the case among the French impressionists — the somewhat older contemporaries of Van Gogh. The impressionists were not accepted by the public and the official art world for many years. Only much later did fame arrive and with it higher prices. But by then it did not do much good anymore. A wonderful "bon mot" comes from one of these painters who said, when one of his paintings had fetched a price at an auction which was unprecedentedly high at that time, "I feel like a horse which has won the Grand Prix". Non-appreciation does not occur as often now as in the early years of impressionism. But the fact remains that artists do not benefit from the increase in value of a work created by their hands. Something should be done about this. It seems a fair proposition that an artist should get a percentage of the auction price. After all the tax collector also gets it and he too hasn't done anything to earn it.

(Radio Netherlands)

## YOU ARE INVITED TO A THANKSGIVING HYMN SING

OCTOBER 12, 1970, 8 P.M.

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Coffee will be served. Bring friends and neighbours, young and old.

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Attend also our regular city-wide Hymn Sings the last Sunday of each month at 8.30 p.m.

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First Recital October 4th.

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"Brandon Sun", August 12th, 1970.

## ATTENTION! LADIES

Plan now to attend the annual meeting of the Women's Action for AACS to be held in conjunction with the annual meeting of the AACS.

The Plan? The Women's Action will meet in the morning by themselves to hear reports on the year's work, to discuss and answer your questions about the work; then join the AACS for lunch and to hear the address by Dr. De Graaff.

Date: October 10, Saturday.

Place: Westview Centennial School, 755 Oakdale Avenue, North York (near intersection Highway 400 and Finch Avenue).

Time: 9:00 a.m.

## Looking for a Bite to Eat? STOP!

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# A Living Faith in a Sick Society

by REV. RALPH KOOPS

"So then, my brothers, because of God's many mercies to us, I make this appeal to you: Offer yourselves as a living sacrifice to God, dedicated to His service and pleasing to Him. Do not conform outwardly to the standards of this world, but let God transform you inwardly by a complete change of mind. Then you will be able to know the will of God — what is good, and is pleasing to Him, and is perfect." (Romans 12:1,2 quoted from *Good News for Modern Man*.)

These words from the apostle Paul come to us in the second half of the 20th century. It is not exactly a happy world we live in; even though the advertisement pages of our daily newspapers try to tell us that we live in a happy-go-lucky world, the headlines of our papers tell us something quite different.

Man in his search for meaning and freedom in our day finds himself tied down to drugs, alcohol,

and a variety of isms which capture him in a spider's web, as it were, from which it is hard to escape.

Man has always searched for meaning. Little wonder that is! Man was placed in a creation which is itself meaning and meaningful, i.e. full of meaning. His life was directed in meaningful service to God. Then came the fall in to sin. A radical fall that was, because man as God's vice-regent and co-worker in the universe, plunged that universe into disobedience and made all of creation, with man at the centre, point in a different direction, away from God!

But God did not leave it at that. No, He redeemed, i.e. He bought back that which He made in the first place. He did that through Jesus Christ who is the centre, the unity, the meaning of God's written revelation to us. That redemption, that restoration was

not a helter-skelter affair of a limb here and a soul there, but it had cosmic, worldwide dimensions, it reclaimed life in its totality, in its entirety.

"Through the Son, then, God decided to bring the whole universe back to Himself. God made peace through His Son's death on the cross, and so brought back to Himself all things, both on earth and in heaven." (Col. 1:20, quoted from *Good News to Modern Man*.)

Those who are redeemed, who

are set free from sin, which does not mean that they do not sin anymore, are now citizens of the all-embracing kingdom of God which is a kingdom of righteousness and justice.

In that kingdom all of man's relationships are restored, and will be restored fully on the great day of the Lord, to a proper, righted, redirected goal.

He who does not know the Lord also lives in God's world. Everywhere he is confronted with the creation-revelation of God which impinges on him. That is why heathens make gods of wood and stone. His heart, however, has not undergone the radical changeabout which the Word of Life brings; consequently he lives and works

there where God rules in His wrath. Yet this man continues to be man, but a man with a religious starting point that is not right.

So his response to the Law of the Lord which holds for all creation is a misdirected, wrongly-focused response; this holds for a whole gamut of his temporal existence.

As such there are two communities of people in the world. The one renders and is to render faithful service to its Maker, the other in apostate service renders disobedience. Both the believing as well as the wrongly-believing communities are faith communities. Faith comes out in response. In the history of the misdirected

community there has been the response of so-called subjectivists where acting man who is the subject becomes his own Law. That this necessarily results in chaos can well be seen in our time.

Others have claimed objectivity. They found, so they claimed, the law for their lives in the objects around them.

However, any claim whether it be subjectivity or objectivity, is in its deepest sense always a looking for a guide in life. It is looking for a guide one can go by. Without knowing the God who revealed Himself, man will always place his trust in and worship part of the creation. One such part in

(Continued on page 9)

## EDITORIAL

## WHY A CHRISTIAN COLLEGE?

There is an old saying that says, "A friend in need is a friend indeed". Calvin, Dordt, and Trinity Colleges have organized a three-college consortium to discuss certain problems of an administrative and organizational nature pertaining to their common undergraduate interests. The need has brought them together.

There is indeed a need for this consortium. Too many young people whose college program can be met at one of the three colleges are not taking the opportunity, but are enrolled in secular colleges. There may be reasons for this. It can be that a student seeks a more specialized course which is not offered at one of the three colleges. Then he is almost bound to go to a secular college or university. It can also be that the tuition fee is higher than the student can afford. These and similar reasons can be quite legitimate.

However, there is also a danger that that christian training at college level is being considered as less important. This in turn originates from the idea that a college training is only necessary in order to acquire a decent position in society, to be prepared for a certain job. And this can be reconstructed to the wrong notion that a job or profession has nothing to do with one's philosophy of life.

If we think that, then we not only have a mistaken view on a job or profession, but we also overlook the fact that a secular college is never neutral and never can be. Every subject which is taught has a philosophical basis and if this basis is not a christian philosophy it is always a humanistic philosophy. There is no middle road. It is the one or the other.

To enroll in a secular college means to subject oneself to a humanistic philosophy as a basis for education. Or to say it a little differently: to enroll in a secular college means to be formed and molded according to humanistic principles. That is what is basically at stake.

It is a good thing that the three colleges have come together to ponder this question. It is not a matter of getting bigger enrollments; that in itself is not so important. Of extreme importance is that we as christians see that the society of tomorrow will be influenced by the training we provide for our young people today.

D.F.

## STEPS TOWARD MATURITY

by the REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

In my day to day contact with people it would seem that one of the dominant factors in the lives of people is the immature approach to life and to its problems. This always is the basis of many difficulties that people have in their emotional lives. This surely lies at the basis of much of the weakness of the spiritual life people have. You see this in most family quarrels. This is an immature approach towards life. The relationship which parents take towards their children too can be so extremely immature. In many of the difficulties that we have in our country, or the quarrels that people have over the backyard fence, or the inter-relationships in institutions or industry, there lies a fundamental lack of maturity.

I have sifted out six qualities that are inherent in being a mature person. Many more could be mentioned. These six have been taken from the writings of Dr. Carl Menninger. During the next six weeks I would like to discuss these six qualities and I would like to describe them under the general title of "Steps Toward Maturity". These topics will be presented in the form of questions, so that it is indicated that we are to examine ourselves as to how mature we are. Because nobody is perfectly mature, nor is anybody completely immature. We find ourselves somewhere on the maturity scale. The scale by which we can be measured psychologically. And in this way it can be determined whether we are average, above average, or below average. Most of us can be rather fortunate if we can place somewhere around the average on the maturity scale.

The first one of these questions then that I would like to ask is, "Do We Find Joy in Giving as Well as Receiving?" A little child and a baby is selfish. They are all selfish. That is the way they come. In order that a child may become unselfish he must learn this. A child centers all of his thinking upon himself and upon his own needs. He doesn't think about the fact that it is rather difficult for his mother to get up with him at night, or that somebody has to respond to his every beck and call. This is perfectly natural in children, but we do all we can in order to teach them that they must become unselfish. That they have to learn to share their toys with others. That they have to be able to give the other child the biggest piece of candy. And that in this way they learn somewhat to have an outlook upon life which doesn't think only in terms of self, but also in terms of others.

But sad to say that there are a lot of grownup people who are still very, very selfish and self-centered. In fact, I believe, that our generation can be described as a self-centered generation. In this competitive age the constant question that people ask is "What's there in it for me?" There is a tendency to sneer at do-gooders because they are trying to help others. Many prefer to live by hand-outs that are given by a paternalistic state, rather than to be engaged in the humanitarian efforts with their fellow men. The selfish person is never really happy. The prevailing mood of his life is gloomy, for there is no real self-satisfaction in a selfish approach towards life.

I think you can break the strangle hold of moodiness by reaching out to others who need you. For this changes the focus of your mind from yourself to others. Do something for others. This has a wholesome effect upon your character and your disposition. It gives you a good feeling if you can be of help towards others, because it helps us to gain a sense of inner strength. We find often that the wise advice of counselors and psychologists to people who are nervous and tense and emotionally upset is "Go out and do something for somebody else. Stop thinking about yourself." This is important. For too many people are sitting back and worrying about their little aches and pains and about their own little troubles when actually they could be so much happier if they would see life in the light of the broader perspective of reaching out a helping hand to our fellowmen.

## Pastoral Counseling

Recently a dozen girls from various parts of the country began the eight-week work and training program of the Christian Service Corps at Pine Rest Hospital. These young people are giving of themselves and giving as volunteers. Through this experience of constructive Christian living they are giving expression to their desire to serve their Lord by serving others. I can predict these weeks will be a time of blessing for them as well as for all of us at the hospital. Because the spirit of giving and the spirit of volunteering our efforts for others can be very strengthening for us. We see this also in the volunteers who come to the hospital in various capacities in order to serve the patients in various ways. These people find a genuine satisfaction in being able to reach out a hand of helpfulness to others.

This is the mature outreach of life. This is the kind of life which you and I should learn to live. Throw yourself into something worthwhile if your daily work seems to be rather routine and difficult to face. Retired persons can often get so tremendously bored. But they would gain a new momentum of living if they could take an active part in a Boys' Club or serve on the Board of an Organization or Institution. For these are wholesome outlets.

It is mentioned of John D. Rockefeller that at 43 years of age he controlled the world's biggest business and at 53 he was the richest man in the world. But he didn't have too much consideration for others. He was hated by so many people that he had to have body guards day and night. His wealth gave him neither peace nor happiness. In fact, he couldn't even eat the food that his wealth could buy. Then he began to think on some of these long nights that he couldn't sleep. After all, he couldn't take even one thin dime with him into the next world. And he began to change his pattern in working with worthy causes. He established the Rockefeller Foundation so that some of his fortune could be channeled to needed areas. It would require a book to describe the benefits that have resulted from the hundreds of millions of dollars that he gave to universities, hospitals, and mission efforts, or the underprivileged people of the world. He changed from Getting to Giving and he found the real satisfaction in it in his own soul and life. The bitterness and self-centeredness went out of his life and it became refreshing to see the gratitude that he had in helping others.

This is the kind of life that you and I must learn to live. This is a mature kind of life. The real lessons in selfishness must be learned if we are to face life adequately as grown up men and women. Not forever asking, "Give Me", but going out with the idea that we can give to others. You find this among the teachings of Jesus. If we are willing to lose ourselves, we shall find ourselves. We are commanded very definitely that we are to express our love even as Christ also loved us. In this way we become His Disciples. It is not only important for our mental health, but also for our spiritual health. For the more we can give, the richer our life becomes. And this is the lesson of the Kingdom of God. That we do not grow by Getting, but we grow all the more by Giving. This is one reason that the life of Christian service can be of tremendous blessing in the lives of people.

Some of the happiest people you see are those who have given much of themselves. Sad to say there are so few who choose the paths of Christian service. I wonder if there are so few that choose it because so many take the attitude of "Give me" instead of "Let Me Give to Others". This is the first step on the road to maturity. Learn to look away from self and think in terms of others. For the more we do this the more we will find the riches and the satisfaction of a life well lived for the welfare of our fellowmen, and for the honor of our Lord.

★

THOUGHT FOR TODAY: "Our love for others, for loved ones, for neighbors, for people of other races or creeds, must ever be an echo of God's love for us. We love, because He loved us first."

## FALL CONCERTS

By

Chr. Music Society	"Euphonis"	Toronto
Chr. Chamber Orchestra	"Pro Musica"	Toronto
Chr. Mixed Choir	"Praise the Lord"	Toronto
Chr. Children's Choir	"The Lord Is My Shepherd"	Toronto

Under the direction of

LEENDERT KOOLJ, A.R.C.T.

**Toronto:** SATURDAY, OCTOBER 3, 1970 at 8.00 p.m. in the Christian Reformed Church, Albion Road, Rexdale.

**Bowmanville:** SATURDAY, OCTOBER 10, 1970 at 8.00 p.m. in the Knox Christian School Auditorium, Scuggog Street.

**London:** SATURDAY, OCTOBER 17, 1970 at 8.00 p.m. in the Westminster Secondary School, 230 Base Line West.

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# The Lord Moves in Mexico

## (of which I was a witness)

by D. FARENHORST

④

I did not know what to expect when we were invited to the little church building in Cuatlan. Actually the building does not deserve that name. It is no more than a little hut, made of mud, with no windows, and a roof on top. There are no chairs or benches, just a few logs over which boards have been laid.

There was a gathering of about twelve people together with Mr. Hoogshagen, the Revs. Pott and Schemper, and the student in charge of the mission. We soon found out that the purpose of the gathering was to examine the people who had expressed their desire to make public profession of their faith. Again I could not understand a word of what was spoken, but Rev. Schemper told me that the examination was thorough. One subject was rather uncommon to us in a church gathering. It is not a rarity in rural Mexico when a married man also has a girlfriend; it is rather common. The missionaries pointed out that to make confession of faith means a total change of life, all of life, the marriage included. The people should see that their marriage was from now on a marriage in the Lord. Apparently the missionaries did not have any difficulty in making this clear and the people did not have any difficulty in accepting this stand.

After this examination, the villagers had expressed their desire to prepare a supper for the visitors before the church service should start. This means something for those people. They themselves hardly ever eat chicken, but for this occasion a special dinner had been prepared, chicken included. Frankly my wife and I had a little difficulty in appreciating this sort of meal. It consisted of a kind of cake from corn flour. Then some vegetables are put together and rolled into the cake. Something like the form of an egg roll. It was called tamales. It is served hot and wrapped in a leaf from a banana tree. That leaf is supposed to add to the flavor, but it is not eaten.

I have to admit that this was not pleasing to our particular tastes but we ate them nevertheless, only to express our appreciation for what these poor people had made for us.

After the meal we were to go to church. For the occasion we had to move to another building, which was an open shed, but which offered more room than the real church building. A rather large crowd gathered. The student opened and a few hymns were sung, unknown to us in language, but some were familiar in tune. The Rev. Pott delivered the sermon and the student translated it into the tribal language, after which the ceremony of baptism took place. Both Revs. Schemper and Pott administered the sacrament.

I cannot describe what this meant. The Hoogshagens were sitting among the crowd. Undoubtedly they looked back at their eighteen years of labour, struggles and frustrations. It was as if the Lord said to them: "Lo and behold, here are the fruits of your work for Me." It was so stirring that we felt highly privileged to attend this occasion. Twelve men and women, the one after the other were asked to turn to the congregation and tell in their own words that they loved the Lord, that they forsook the paganism which had held them bound for years, and that from now on they wanted to live unto God. Eighteen years ago they did not know the Lord. Now the confessed Him as His children.

Mrs. Hoogshagen told us of some experiences she had had with one of those people. In the village there was a widower who had been a beast to his wife while she lived. Once he was in a fight because of alcohol and someone else bit him in his finger. Apparently a human bite is worse than a bite from an

animal. So a severe infection started in his finger. He went to the Hoogshagens for help, which was given to him. However, after some time he went to the witchdoctor, who made it only worse. Seeing that the witchdoctor did not help him he went again to the Hoogshagens, but now the finger was terrible. The man himself was also frustrated and afraid that he would be deformed. Deformed people are not counted for full in the community. While treating the man, the Hoogshagens did not let an opportunity pass by without telling him of the Lord. The Lord blessed the treatment and at the same time the truth penetrated into the man. He began to see the meaning of his life and he embraced Christ as His Saviour.

Mrs. Hoogshagen prayed the Lord that if the man would marry again he would meet a wife who would help him further in the right way. After some time the man did take a wife, but he took someone who had the worst reputation of all the villagers. How could the Lord allow this to happen? She was a flirt, a woman who would go with every man. Certainly not one who would strengthen the faith of the widower. It seemed as if the Lord made a mistake.

But lo and behold, this very woman changed her life completely. Instead of being a snare to him, she developed to be a real support to his young faith. Now, on that particular evening, they came both, man and wife, to profess their faith and to receive the sacrament of baptism. Both of them were sitting right in front of me in the church. "I will have mercy upon whom I will have mercy," saith the Lord.

Eighteen years ago the Hoogshagens were met with hostility and mistrust. Now they shared the communion of the saints with them. Is it any wonder that the tears welled up in Mrs. Hoogshagen's eyes? It is not the result of their long years of labour in the first place. It is God moving among the Indians of Mexico and bringing them in into the Church of His Son. All words fail to describe what one experiences when one sees the Holy Spirit at work. It sounded like a mighty chorus among the Indians in the back country of Mexico confess in their own language: Jesus Christ is my Redeemer. On that particular evening there must have been a tremendous joy in heaven that not one but twelve sinners turned from their way. To God be the glory!

After those twelve had made their confession, some parents wanted their children to receive the sign and seal of baptism also. In order to cut off all ties with paganism, the parents were admonished that the sacrament is not a protection against sickness or misfortune, but that it signs and seals the incorporation into Jesus Christ. When they declared that they understood and believed, the bowl with water was again brought to the front and four children received the sign of the covenant out of God's Hand.

Never before has the familiar hymn sounded so meaningful as on that particular night, "Praise God from Whom all blessings flow." Of course, these people sang it in their own language, but quietly my wife and I sang with them, and the sound of that community singing echoed back from the mountains. Or did it rise up through atmosphere and space till it reached heaven? Of course, God

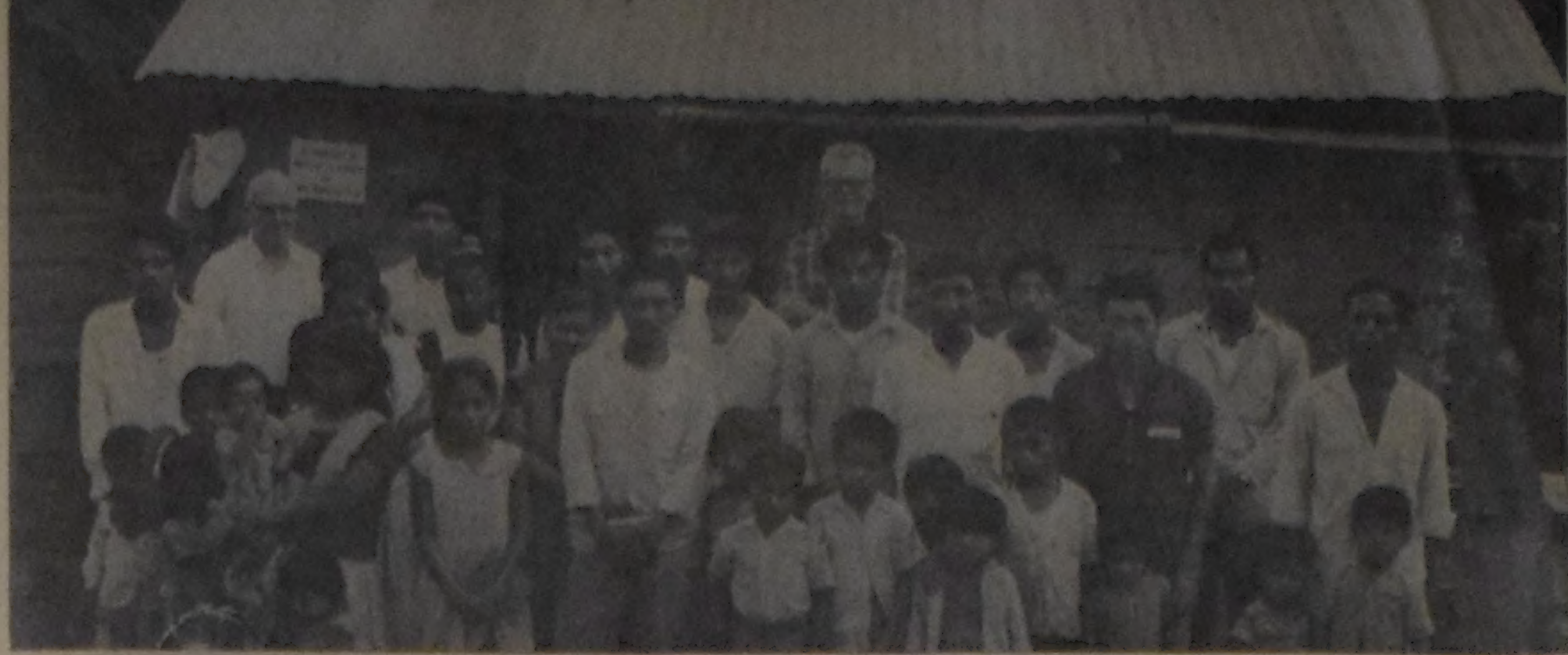
heard it, "and God saw that it was good," very good.

After church the people of the village again treated us, this time with coffee and bread. It was a feastmeal, not so much because of the taste, but because we together rejoiced in the mighty works of God. It was an undeserved privilege that God allowed us to see Him at work.

The next morning another impressive occasion occurred. Under supervision of the Revs. Schemper and Pott the first Christian church of Cuatlan was instituted and the consistory chosen and installed with the laying on of hands. I realized that even though I found tremendous joy in the occasion and even though I may try to express this joy, the real thing is only experienced by those involved. I have not experienced what the villagers of the Hoogshagens have experienced. For them especially it must have been something of what we read in the Acts about the establishment of the early Christian church.

Yet we experienced something of that last verse of Acts 2: "they ate their food with gladness and simplicity, praising God and approved by all the people; for the Lord added that day (sixteen) to their number those that were being saved."

That same afternoon we went



The new Christian Church of Cuatlan, in front of their church building, which was too small for the occasion. In the back row, left, Rev. Jerry Pott, next to him the student in charge of the mission. To the right Mr. Searle Hoogshagen, Wycliffe Bible Translator.

back home, leaving the Hoogshagens with their new church behind. I may never see them again, but I will never forget them. And although it may seem impossible to meet them on earth, I am sure that I will recognize them on one day we will enter the wedding room of the Lamb of God.

Do pray for these people. They are brothers and sisters of yours, but their faith is still so young and they will be hated and persecuted.

(To be continued.)

## The Thirteenth Annual Christian Reformed Sunday School Convention

For twelve years we've had our conventions. Twelve years in which we were able to see and hear about one of the many ways in which we can bring Christ to people — to children. So it was at this our thirteenth convention.

We had plans to have our convention outdoors in Lindsay Memorial Park but the cold, cloudy weather sent us to the Lindsay church where we stayed all day.

After a word of welcome to the teachers and guests by Mr. J. Schaafsma, the floor was given to Rev. Leonard Greenway.

Rev. Greenway's address was entitled, "Is the Sunday School Valuable in the Christian Reformed Church?" As he puts it, there are even catechism classes that are not valuable. Sunday School was originally designed to give underprivileged children religious training, reading included. But is it valuable? What makes something valuable? Do we look at its fruits or do we with the aid of the Holy Spirit try to implant the seed that could produce fruit? Fruit will not always grow but since there is the possibility does not it have value?

We must preserve all things. We must not come with the teachings of man as is creeping into our churches today. Our mission is to show the Lord to the child we teach. To show them that wherever they look, they can find Him. We must not bring confusion to the child. They must come out of your class having learned something. Let them ask questions. When the student comes to greet the teacher, the teacher comes to greet the student. She is concerned about the personal welfare of the student. The Sunday School teacher proclaims God's Word just like the minister does to his congregation. The student is eager to learn and we must not stifle this eagerness with things he does not understand.

Some people question why we should have Sunday School or Bible School on Sundays. Sunday is a special day set aside to come in fellowship together in Christ, to learn God's Word. Children too

in order to set an atmosphere filled with thought about the lesson involved. Answer questions such as, What is God revealing about Himself? What is God's message? These are the main ideas which should be brought out in your lesson so that the response from your students will be positive and they will go home thinking about what they have heard.

Visual aids play a very important role for the younger children. It imprints ideas into their minds. Let them visualize certain Bible situations. Relate the story to today.

Doing some of these things as Miss Gunnink outlined for us at our convention will surely be helpful for all of us, both teachers and students.

Rev. C. Tuyl spoke to us in the afternoon about "The Challenge of the Sunday School." Rev. Tuyl states that the challenge is to be pedagogically adjunctive to the Church's proclamation of the Word of God. Pedagogically adjunctive meaning that the Sunday School joins in, or rather, becomes part of the Church in its concern for the teaching and education of God's children. The great challenge then that confronts the Sunday School is to serve children with that Word of God, especially unchurched children. We live in a time of a knowledge explosion, the Bible has become the most widely misinterpreted book in the world. Surprisingly enough, the Bible is a best seller.

Rev. Greenway also spoke about the importance of Sunday School in the "end time of history." There are three signs of the times that a Sunday School teacher should be aware of: 1. Erosion of the Church in regards to the established church. 2. The new morality; loss of moral consciousness. 3. Break-up of the family. These three of many signs should be noted when teaching students. We should explain why these things happen and what the Lord has to say about them. Since these signs will be there till the end of time it only goes to prove how important Sunday School really is; it goes to show that Sunday School is valuable.

In the afternoon, Miss Katie Gunnink spoke about "Preparation of the Lesson." She stated that a Sunday School teacher is an oracle of God, an interpreter. We must know God and live as daily followers of Him. A Bible teacher has to live the Bible. Miss Gunnink stated that as a Sunday School teacher you are a person who must know God in order to bring Him to others. This requires personal Bible study and prayer for himself and for his pupils. A teacher can only give out of the richness of his own spiritual experience.

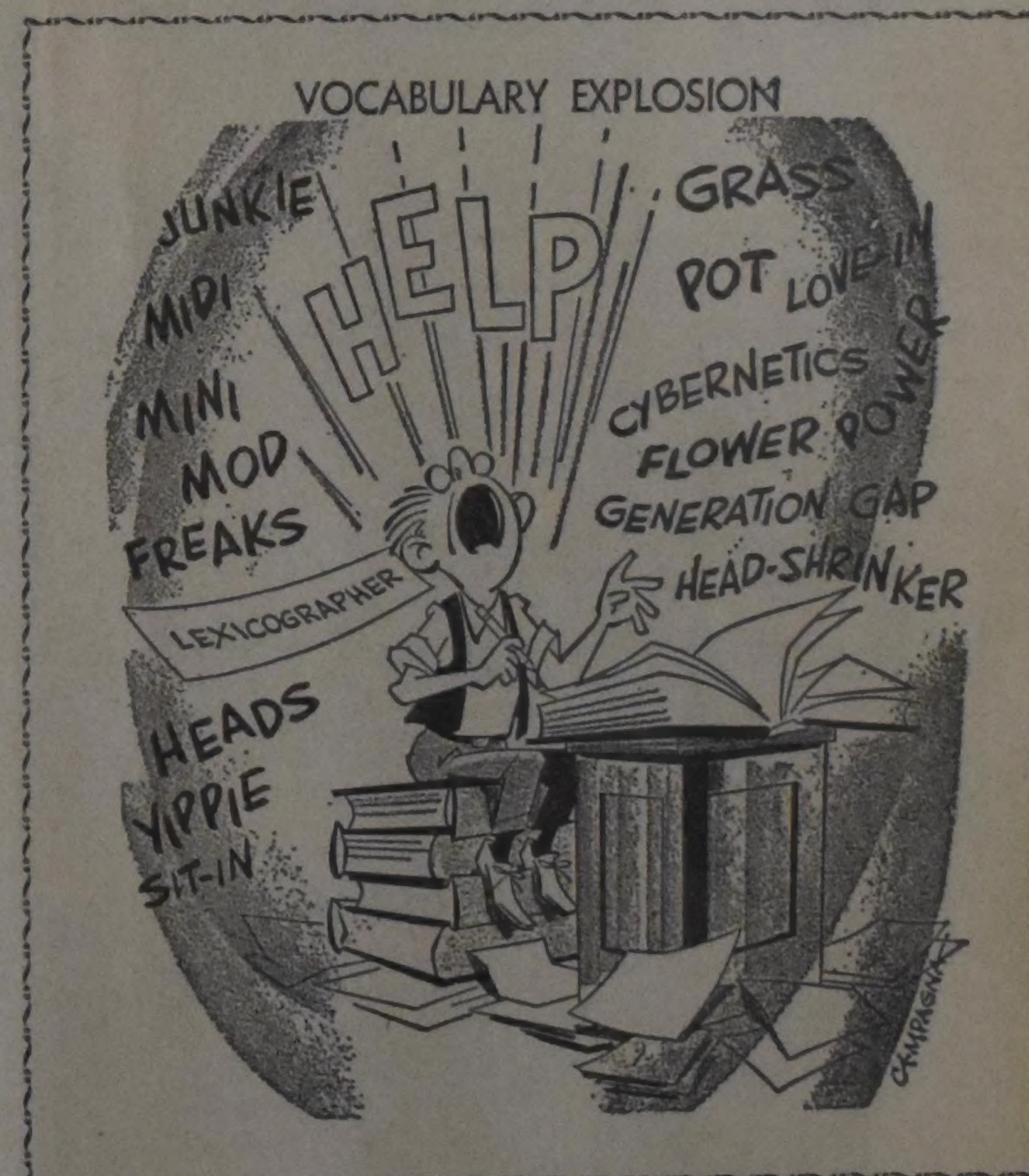
Preparation of Bible lessons is not an easy matter. It should not be handled sloppily. You must survey the Bible passage in order to bring about the main ideas and

We live in a time when the greatest percentage of the population consists of adolescents and children. In a world that is made smaller by increased communication, we have become alienated when it comes to the Bible. Between the Christian and the outside world, there seems to be a communications gap. We don't sufficiently reach children outside our churches. A Church that lives for itself will die for itself and this is wrong. In a time when it is acceptable not to belong to any church at all, we should be showing the world how unacceptable such an idea is to God.

Rev. Tuyl explained that in the corrupt atmosphere or situation of the world today, we are commissioned by Jesus Christ to teach. We are enabled by the Holy Spirit to pour forth God's Word in all its splendor. This is done in Sunday School and should be greatly stressed in our churches today. The church might even have to change to accommodate the Sunday Schools. Both must answer the question, "Who is Jesus?" A question to which the world has no answer and to which they are searching for so desperately.

After Rev. Tuyl's address we were dismissed from the Lindsay church in order that we might go to the United Church where a delicious home-cooked meal was awaiting us.

The Reverend J. Westerhof of Lindsay closed this wonderful, inspirational convention with a short but meaningful meditation.



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## VAN ANDERE DRUKPERSEN

### Indrukken uit het kerkelijk leven in Canada

Tijdens een reis door vrijwel geheel Canada van 7 weken krijgt men enigszins een indruk van de kerk daar; in het bijzonder van onze Christian Reformed zusterkerken.

Omdat zovelen er familie hebben en het leerzaam kan zijn schrijven we er gaarne wat over.

Onze globale indruk was: een opgewekt, actief en bezonnen kerkelijk leven vanuit een gezonde geestelijke achtergrond.

Het bleek ons uit de (ook nogal korte) pittige preken, de volle kerken, het enthousiaste zingen uit het dikke gezangen (hymn) boek, de bereidheid tot alle ambten (dus geen dominees tekort) enz.

Ook spraken we met vele predikanten, die zeer goed contact hebben met het volk. Zij spoeden zich na de kerk niet naar huis, maar praten met heel wat mensen op het kerkplein. Daar wordt ook de (maatschappelijke) onderlinge band van de vaak ver uiteen wonende leden onderhouden. Men zegt dat er zelfs boerderijen, paarden en koeien worden verkocht. . . .

Er waren in Nederland nogal wat personen, die ons de zusterkerken in Canada afschilderen als een verouderde en wat steriele groep mensen.

Jullie in Holland lopen te hard . . .

In Canada begrijpt men best dat bij de wereld van 1970 een kerk van dat jaar hoort, die de tekenen der tijden en de eigen tijd verstaat.

Zij vinden echter dat wij in Holland te hard meehollen met de mode, de waan van de dag. Neem bijv. het "psychologisme", het te veel naar het oor praten van de moderne kittelachtig-kribbige mens, die zichzelf in het middelpunt stelt.

Hierdoor werd de waarheid van de Schriften gerelativeerd. Dit kweekte slaphed en er ontstond vervel, een ongebonden vrijheid; mede door een onvoldoende nuchtere en eenvoudige bijbel-aanvaarding.

Het verschil ziet men o.a. bij een bespreking van bijv. het Den-nis-rapport van de Canadese regering over het nationale onderwijs in "Calvinist-Contact". Hoezeer wordt in zo'n artikel niet met bijbelse gegevens, teksten, illustraties enz. gewerkt vergeleken met de wijze waarop in Nederland vaak wat populair, psychologisch, humaan en oppervlakkig over dergelijke onderwerpen geschreven wordt. Ook vindt men onze "openheid" vaak weinig evangelisch gefundeerd en een onvoldoende onderscheiden van: wel in de wereld, maar niet van de wereld.

#### Van elkaar leren!

In het bijzonder de Canadese Chr. Ref. churches (die nu een eigen raad hebben), zijn jong en "geselecteerd" door de stroom ondernemende immigranten. Maar de sociologie moet niet het laatste woord hebben. Oudere volken, culturen en kerken hebben steeds vernieuwing nodig. In de vorige eeuw droeg daar onder Gods zegen het reil in het rustige Zwitserland toe bij.

Zal het nu uit Canada, Afrika, of vooral uit Israël (Jeruzalem) of uit land X komen?

Wij weten dat wij met al de heiligen beter de heerlijkheid Gods verstaan.

De bijbel zegt: overal ter wereld hebben de christenen elkaar nodig, moeten zij elkaar vasthouden en niet hoogmoedig elkaar oordelen en veroordelen.

In Canada betreurde men het vrijwel algemeen dat de synode (slechts) 2 maanden college door prof. Verkuyl op Calvin-Seminary te geven, niet goedkeurde. Hoe nuttig zou 2 maanden overleg niet wederzijds zijn geweest . . . Want van een werkelijk broederlijk gesprek mag je dat verwachten en dan dient de chr. ref. vrees voor verwarring niet de doorslag te geven!

Te meer omdat dr. Rietveld uit Den Haag zoveel vertrouwen in de Nederlandse gereformeerde ker-

ken herwon door zijn optreden ter chr. reformed synode.

Ook in Canada heeft men helaas moeilijkheden. Door de overgang naar pinkstergroepen bijvoorbeeld; een fase die wij, lijkt me, wat achter de rug hebben. Men heeft (vooral in de U.S.A.) moeite met de vrijmetselarij. De studenten van het Calvin College maakten op grove, schunnige wijze "The Baner" belachelijk door een uitgave geheten "The Bananer". En dan is er (in Toronto vooral) het merkwaardige conflict van de progressieve figuren van de (Calvinistische) wijsbegeerte der wetstidee. Een groep, die in Nederland juist voor meer conservatief wordt aangezien.

Over het algemeen leven de immigranten sober en "drinkt" men er minder dan in Nederland.

Aan beide kanten van de oceaan wonen gelukkig vele "geheiligde

zondaren", die niet te roemen hebben in zichzelf en niet zoveel verschillen, want bij de een is het "dollarjacht" en bij de ander "materialisme" waartegen gestreden wordt.

#### Elkaar nodig.

U ziet, allerlei problemen waar we elkaar bij kunnen helpen en ook om extrovert en introvert, naar buiten en naar binnen gekeerd elkander in evenwicht te houden.

Het predikanten-tekort in Nederland zou misschien verminderd kunnen worden door het beroepen van predikanten uit Canada! Zo is er heilzame samenwerking mogelijk, die inspireert tot een samen méér gemeente van Jezus Christus zijn.

A. Wolting.

Uit: Gereformeerde Kerkbode van Scheveningen.

### We went back for more!

While the summer-eveningsun sends out her last golden rays over the town of Whitby, its fields and forests, we meet for our first Adult Catechism hour. There is no age-limit, neither is there a lesson to memorize. It's rather an appealing programme.

☆

As we enter the churchbuilding I cannot help but think of the time I attended catechism elsewhere, in the early '50's. We called it "Catie-bak". At that time it was one of our major outings. The second-hand-automobiles-of-the-immigrants were often "full of tricks", which only added more excitement to our weekly outings.

"Catie-bak" could be quite amusing. One of the girls was rather talented and had a habit of drawing usually one portrait a week. And the pastor, not in the least bit being aware of it, was more often than any of the others, the object of her artistic inspiration.

Once, when our pastor was absent, someone else was on duty. This man could not carry a tune too well. And we all knew this. The only one who didn't was the man himself. We were to begin with an appropriate hymn: "Waar mede zal de jongeling zijn pad". Halfway the hymn, when the man was really "in" it, we all, as of one accord, suddenly stopped singing. . . . And when our "catechism-meester", whose voice had gained a tremendous volume and height, tried to reduce speed, his voice went completely out of control! And . . . shame on us, we just roared!

We did pay attention at times too, though. Especially when it had slipped our mind to learn our lesson properly. Then we were alert and listened well to the others, so that, when our turn came, we had something to say too!

At the same time we must have "taken in" and "digested" more "spiritual food" than we ourselves realized. For when the time of our examination came, was "passed"!

Yet those early years of religious instruction have helped to create in us an "appetite for more spiritual food". They have been partly the cause of our presence here this evening.

As we march down the stairs I cannot help but detect within me, still something of that "catie-bak-attitude" of years ago. But it slowly wears off, once we have entered the impressive consistory-room.

☆

Before we put our "teeth into" the Belgic Confessions, we get to see a glimpse of the times in which they were written.

For this we have to go back much further than our teens. We go right back to the 15th century, where in 1561 in the Southern Netherlands, now Belgium, Guido De Bres, a man in his early thirties, wrote our beloved Belgic Confessions. We learn that he not only lived in a time of religious persecution, but also in one of economic tensions. We listen to his wonderful testimony of faith, found in the letters, written to his wife and mother, just before his execution, only six years later.

And while we discuss Article one, we learn that the ten attributes of God which are mentioned in this article, are not all of them! There are at least eighty more!

☆

As time moves on and twilight slowly fills the room, transforming the day into a quiet peaceful evening hour, we become smaller and smaller as we talk about "Someone greater than you and I."

☆

On our way home I come once more to the same conclusion as I had come to, in my teens: Even though the number of our outings have increased considerably since the '50's, still catechism could become once more, one of my favourite outings!

Wilma Jonkheer.

## Friese dienst

On Sunday,  
September 27th  
at 8 P.M.

a Friese Dienst will be held in the WESTMOUNT CHR. REF. CHURCH, 405 Drury Lane,

STRATHROY, ONT.

Speaker will be

REV. JOHN D. HELLINGA  
from Grand Rapids, Mich.

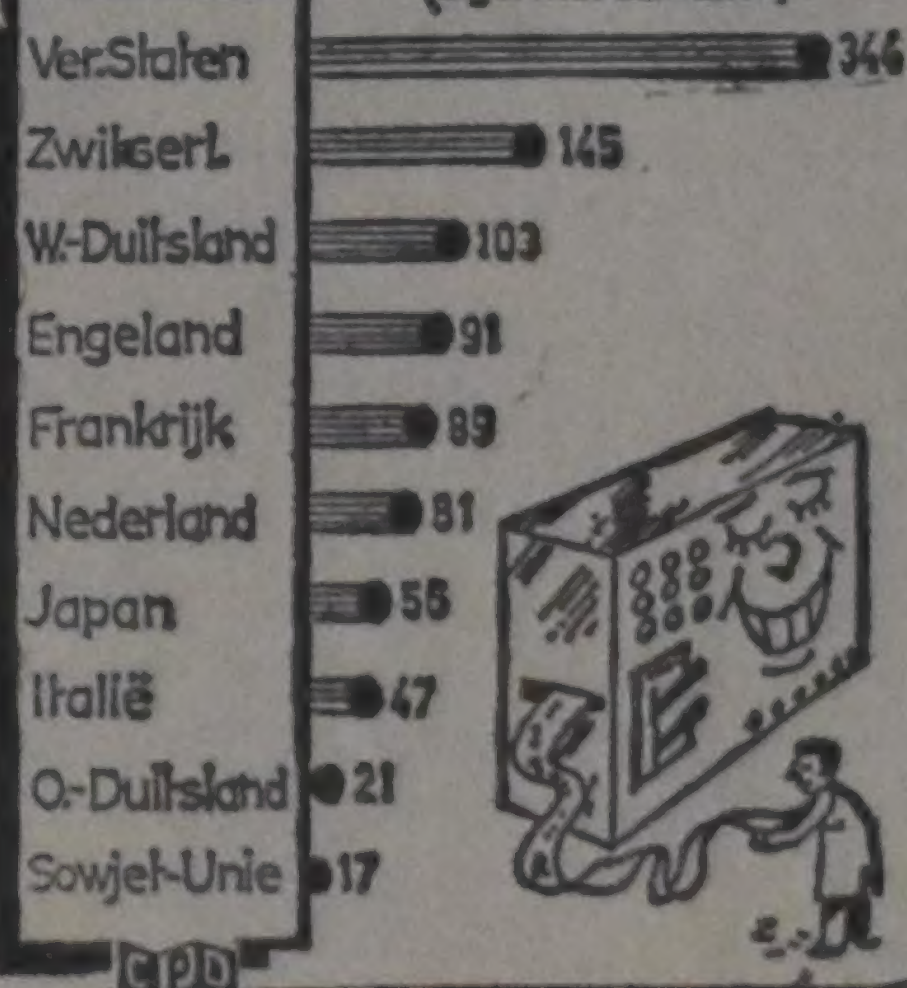
### Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

#### WELVAART IN COMPUTERS

AANTAL COMPUTERS PER 1 MILJOEN INWONERS (afgeronde aantallen)



#### DE VER. STATEN HEBBEN DE MEESTE COMPUTERS VAN DE WERELD

De ontwikkeling van onze toekomst is voor een deel afhankelijk van de mate waarin de computers ter beschikking van de samenleving zijn. Slechts door de computer kan een industriestaat morgen nog internationaal mee-

1 Als pap...  
2 In de fles...  
3 Droog uit de hand!

## LIGA

Krachtige Kost voor het Kind!

#### Belastingvrije CIGARETTEN

\$2.50 per carton.

Vliegen naar Europa? Naar Caribbeaan? Naar U.S.A.? Profiteer van besparingen tot 60% op horloges, gouden en zilveren sieraden, parfums, fototoestellen, en andere geschenken bij de nieuwe, uitgebreide Duty Free Shop, Toronto International Airport. Kom tijdig, neem een uur voor vertrek of vraag uw reisagent of groep-leider "pre-order" formulieren, of bel The Duty Free Shop, (416) 676-2857 voor meer inlichtingen.

tellen, wil het een modern productieproces ter beschikking houden. De computers bepalen derhalve ook het "gezicht" van de toekomst. Hoe diverse landen voor die toekomst thans zijn toegerust blijkt uit de grafiek. Daarin wordt een overzicht gegeven van het computerbezit per 1 miljoen inwoners, eind 1969. De Ver. Staten beschikken over de meeste computers, ca. 70.000. Dit aantal is dermate hoog dat zelfs omgerekend per 1 miljoen inwoners de Ver. Staten aan de spits gaan met hun aantal computers. In absoluut aantal volgt als tweede computer-grootmacht West-Duitsland met ca. 6350 computers. Per 1 miljoen inwoners echter komt Duitsland desondanks op de derde plaats te staan, want Zwitserland heeft per 1 miljoen inwoners meer computers ter beschikking.

OPFIERINGEN fan it fleurige Fryske stik:

### "De dochters fan 'e baes"

Blyspul in trye bedriuwen.

28 OCTOBER yn the JARVIS Community Hall.

30 OCTOBER yn HAMILTON, Christian High School,  
28 Athens Street.

Tagong \$1.25. Koffe en koeke fry.

Binne der oare plakken dy't der bilang by hawwe dat wy dit stik der ek opfiere, dan graech efkes birjocht oan L. Miedema, R.R. 5, Waterford, Ont. 443-8844.

## Als U door Canada wilt reizen gebruikt dan CN

Het is veel verstandiger om in een gezellige, geriefelijke CN trein te reizen. U kunt gemakkelijk zitten, zich ontspannen, nieuwe vrienden maken en naar het voorbijgaande landschap uitkijken. Er is een verscheidenheid in geriefelijke plaatsen — coaches, slaapplekken, cabineën of slaapkamers.

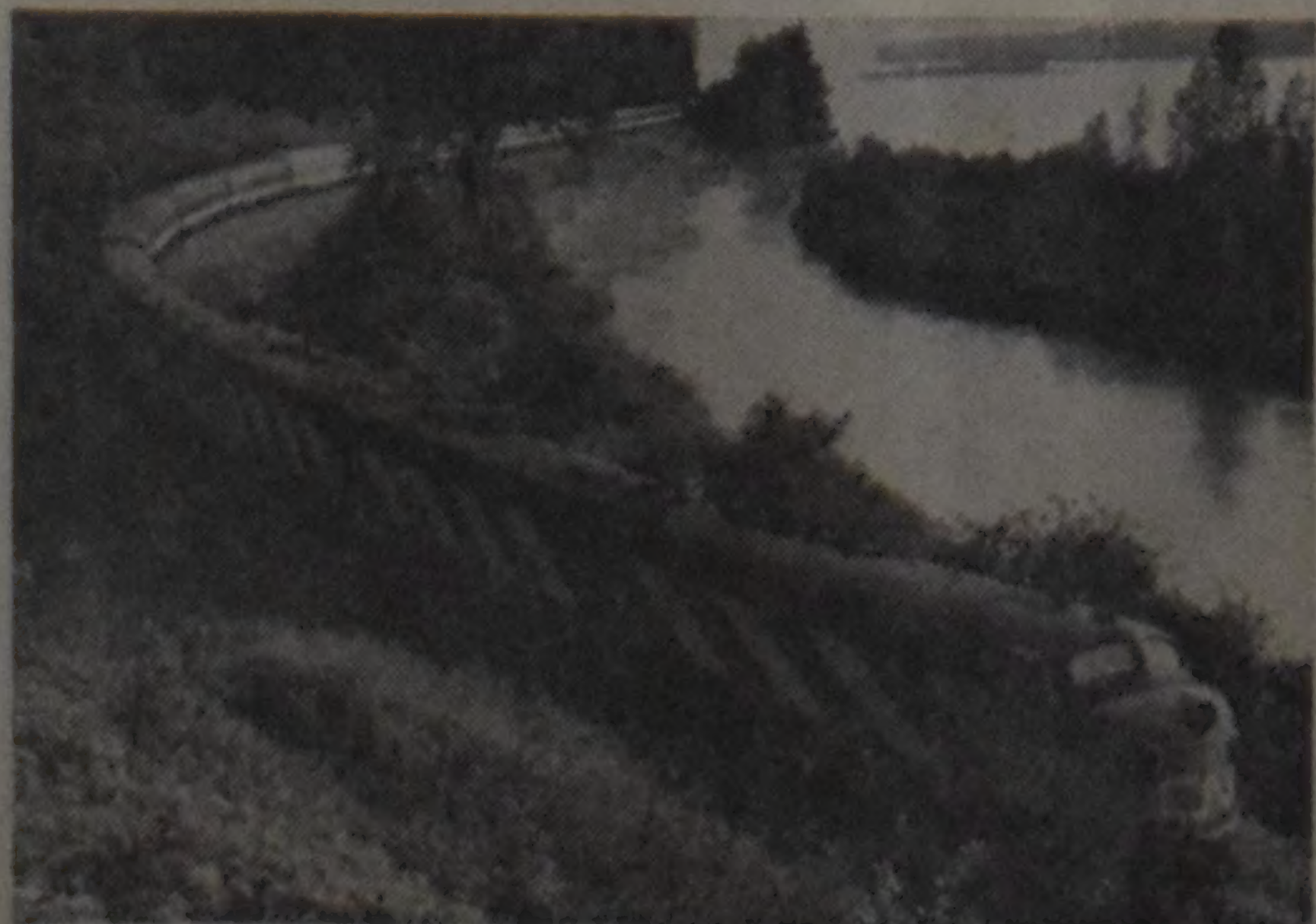
Geniet van heerlijke maaltijden. Gezellige bars met volledige vergunning. En voorkomende bediening.

Het beste van alles is dat U zich geld

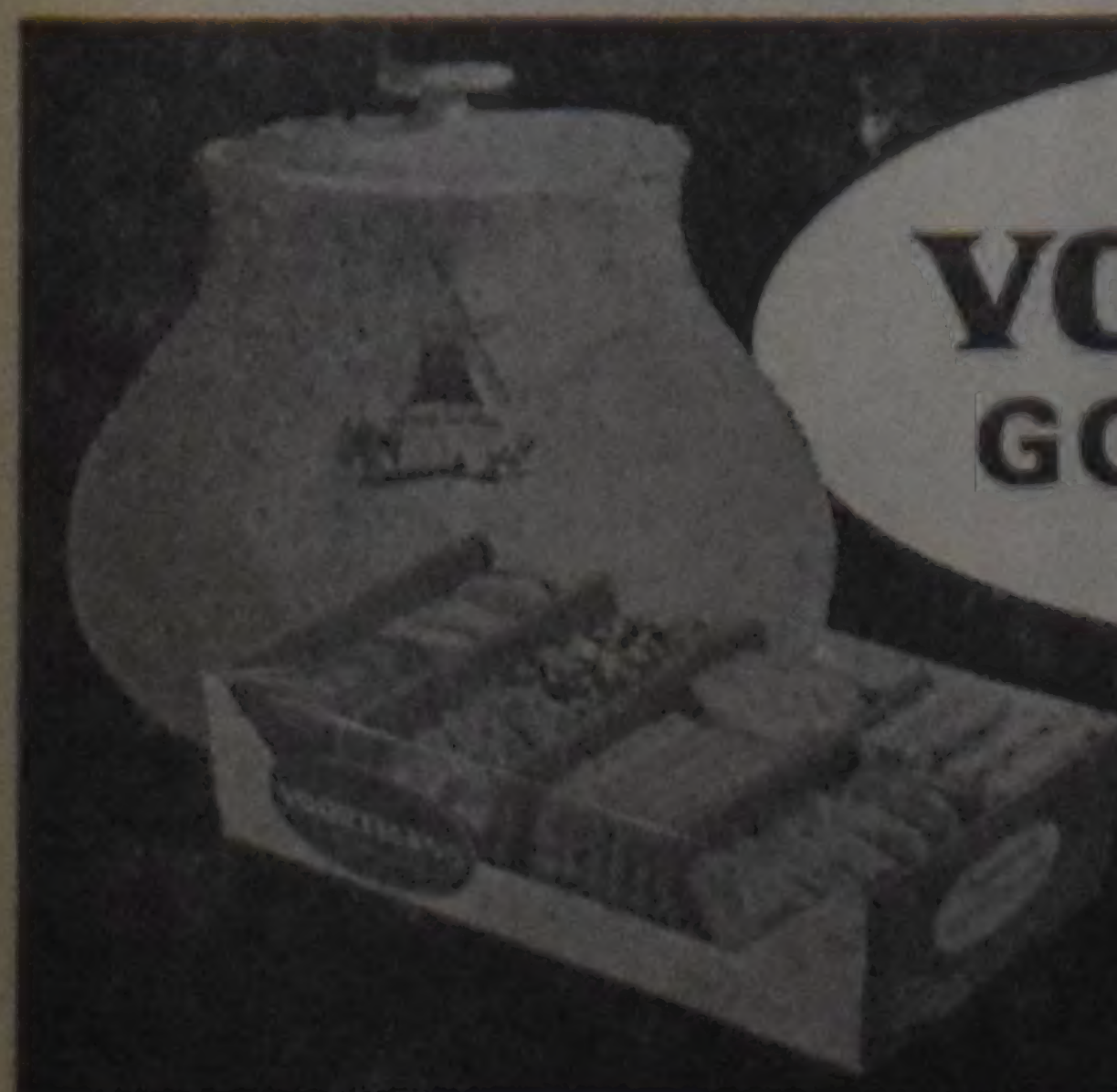
kunt besparen. Het reizen per CN treinen is een van de beste koopjes die U ooit zult tegenkomen. Bekijk de volgende voorbeelden van enkele reistarieven in coaches op "white bargain" dagen:

TORONTO—MONTREAL \$10.90  
TORONTO—WINNIPEG \$29.00  
TORONTO—VANCOUVER \$53.00

Zelfs nog meer besparing tegen Gezins-, Jeugd- en Groepstarieven. Bel het Reisbureau of Het Passageverkoopkantoor der CN op.



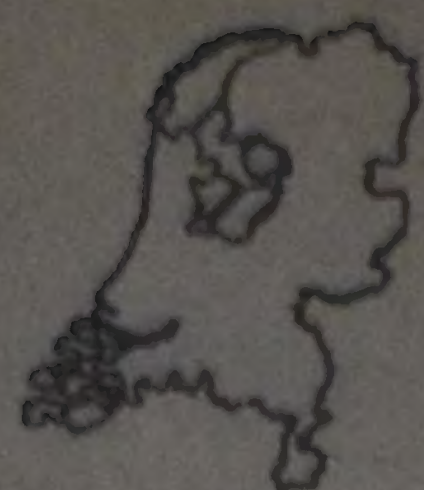
**CN**  
Canadian National



**VOORTMANS  
GOOD COOKIES**

Enjoy them  
today!





## SPANNING IN DE ECONOMIE

"De spanningen ontladen zich nu bovendien in onverwachte, aanzienlijke extra loonuitkeringen. De versnelling in de loon- en prijsstijgingen die reeds werd gevreesd, krijgt daarmee een zeer gevaarlijke impuls. De betalingsbalans zal nog veel ongunstiger worden. Delen van het bedrijfsleven zullen in ernstige moeilijkheden kunnen geraken, hetgeen zijn effect op de werkgelegenheid niet zal missen..."

Aldus gaf Koningin Juliana "vanaf de troon" dinsdag 15 sept. in de openingszitting van de Eerste en Tweede Kamer, uiting aan de bezorgdheid over de loon-explosie, die in al de grote bedrijfstakken zich voortplant, nadat in de scheepbouw f 400 ineens als extra uitkering over 1970 is toegekend.

Maatregelen van ingrijpende aard werden aangekondigd:

- 1e. blokkering van 140 miljoen gulden op de rijksbegroting voor 1970;
- 2e. een conjunctureel hanteren van de tarieven van enige belastingen. (Dit betekent dat de Regering naar gelang de situatie, belastingverhoging en -verlaging kan toepassen);
- 3e. verhoging van de omzetbelasting van 12 op 14 procent;
- 4e. beperking van het consumptief krediet;
- 5e. matiging van de loon-ontwikkeling en handhaving van een krachtig prijsbeleid.

De bedoeling van dit alles is: bestedingsbeperking door afremming van de koopkracht, minder investering in de bedrijfssector, verbetering van de betalingsbalans. Een z.g. afkoeling van de oververhitte economie.

Intussen gaat de Regering ook nu weer door met het presenteren van een niet sluitende begroting. Tegenover een raming van 32,7 miljard gulden aan uitgaven staat een raming van 30,6 miljard aan ontvangsten. Een kleiner tekort dan het vorige jaar — zei de minister van Financiën. Niettemin een aanzienlijk tekort!

Hoe snel die staatsuitgaven stijgen (ook een stimulans voor inflatie!) blijkt, dat het vorige jaar aan uitgaven en inkomsten resp. 28.965 miljoen en 26.772 miljoen gulden werd geraamd.

Kijkt men 20 jaar terug, toen Nederland 11,5 miljoen zielen telde tegen 13 miljoen nu, dan is de sprong wel bijna onbegrijpelijk.

We zullen in 1971 voor de Defensie uitgeven ruim 4 miljard gulden, voor Onderwijs 7 miljard, dat is 7000 miljoen gulden.

In 1950 bedroegen die posten resp. 713 miljoen en 371 miljoen gulden. Voor de Defensie geven we dit jaar dus bijna 6 maal zoveel uit als twintig jaar geleden; voor Onderwijs en Wetenschappen bijna twintig maal. En echt Nederlands: de ontwikkelingshulp is maar even verhoogd met 26% en gebracht op 970 miljoen gulden! Dat ondanks de krappe beurs en de verzwaring van de lasten, die op het volk worden gelegd, alsof het de meest vanzelfsprekende zaak ter wereld betreft.

Uiteraard begon het politiek

steekspel dezelfde avond al voor de televisie. Heet van de naald dus. Dat is wel interessant, maar doet toch afbreuk aan de behandeling in het Parlement. Ieder mens weet nu al, hoe de kaarten geschud zijn.

Drie jaar rechts bewind is een bittere zaak, aldus de heer Den Uyl, fractieleider van de P.v.d.A. Daarentegen sprak de heer Schmelzer, voorzitter van de K.V.P.-fractie, van een evenwichtig pakket van maatregelen en van een krachtig en moedig beleid.

Mr. Biesheuvel sloeg de spijker op de kop toen hij constateerde, dat het voor alles gaat om de inflatie te stuiten en de werkgelegenheid in stand te houden.

Wat de lonen betreft, spraken de heren Kloos van het N.V.V. en Den Uyl van een loonstop voor 1971. Waar lezen de heren dit

woord? vroeg minister Roolvink. Ook in 1971 zal er sprake kunnen zijn van een reële loonsverbetering van 2% (Witteveen). De minister van Sociale Zaken sprak op hoogst ernstige toon, niet alleen tegen de oppositie, maar tot geheel het Nederlandse volk, toen hij er op wees, dat hij bereid is een advies te vragen aan de Sociaal-Economische Raad over de werking van de Loonwet, bedoelende het georganiseerde overleg te herstellen.

De socialistische en roomse vakverbonden boycotten dat overleg sinds de aanvaarding van die wet behelzende o.m. de in art. 8 verleende bevoegdheid van de Regering om in C.A.O.'s eventueel in te grijpen.

De heer Kloos sloeg een uiterst droeve figuur toen hij uit presigtie overwegingen ook nu nog deze toegestoken hand afzloeg.

Volgens een hier gepubliceerd artikel is de situatie in Canada ongeveer identiek, weigerden de vakbonden mede te werken aan een "vrijwillige" bestrijding van de inflatie.

Ook hier bestaat belangstelling voor de opvattingen van John Kenneth Galbraith, om te komen tot een welvaart zonder inflatie, zo nodig met een krachtig ingrijpen ten aanzien van prijzen, winsten en lonen.

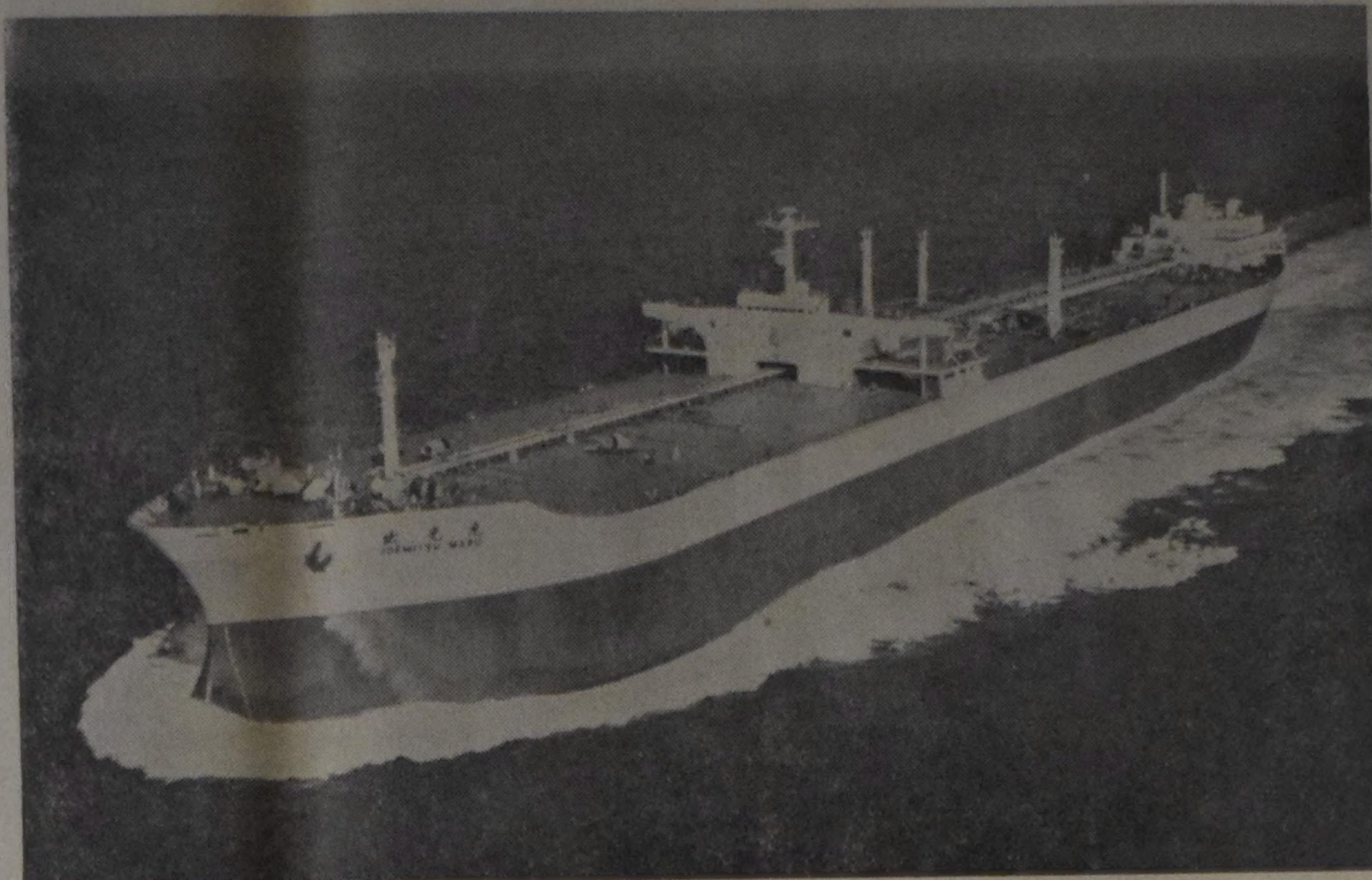
In alle industriële landen staat men voor vrijwel dezelfde problemen met dit verschil, dat in Nederland er een overspannen arbeidsmarkt bestaat en praktisch geen werkloosheid en Canada een hoog percentage van 6,6% werkloosheid kent. De grote vraag is niet meer een terugbrenging van de geldontwaarding, maar het voorkomen van een nog verdere inflatie.

Helaas zien we ook in Nederland hier het einde nog niet van.

De ditmaal beter reformuleerde Troonrede (dank zij een journalist in het Kabinet, nl. de minister van Ontwikkelingshulp, de heer Udink, a.s. lijsttrekker van de Christelijk-Historische Unie) bevatte nog wel meer belangrijke punten, die echter in de loop van het komende parlementaire jaar (het laatste van het Kabinet-De Jong) nog wel aan de orde komen.

De Katholieke Volkspartij stelt niet de huidige minister-president als lijsttrekker bij de komende algemene verkiezingen in het volgende voorjaar, maar de huidige minister van Onderwijs, prof. Verings. De verwachting, dat dit Kabinet de eindstreep niet zal halen, achten wij, gezien de reacties van de regeringspartijen, niet waarschijnlijk.

Cn.



De 210.000 ton metende Japanse tankboot "Idemitsu Maru", een der grootste tankers ter wereld, in volle zee. Het schip is 342 meter lang en 49,8 meter breed. De diepgang bij maximum lading bedraagt 17,65 meter. Aantal opvarenden 32. De tanker kan 244.800.000 liter ruwe olie vervoeren. Als zo'n boot lek slaat komt er wat los aan "pollution".

## DE LANGE REIS VAN JILDERD HOENEVELD

door S. P. Akkerman

(9)

Als de zon ondergaat achter de huizenzee van deze monsterlijk grote stad, waarvan het gedruis en gegrom tot hem overwaait, staat Jilderd even buiten. Er is een onzegbaar verlangen in zijn hart. En een diepe schaamte. Hoe kwam hij er toe. En hoe zal zijn leven worden in dit vreemde, grote land, waarvan hij de taal niet eens kent.

Rood vlammen de luchten achter de bankgebouwen, die als torens omhoog rijzen. Jilderd gaat naar binnen. Op een grote slaapzaal kleedt hij zich uit. Er staan wel zestig bedden. Mannen en jongens liggen al in bed of kleden zich uit. Alle talen worden er gesproken. Jilderd verstaat hen niet. Landverhuizers, zoals hij. Opgebroken uit het land hunner vaderen, gaan ze dit grote uitgestrekte land bevolken, geboren uit alle volken der aarde. Jilderd moet daar even aan denken. Maar hij wil dat niet. Al draagt hij een vreemde naam, toch zal hij terug gaan. Terug naar zijn dorp. Terug naar Friesland met zijn weilanden en de bossen van de wouden. Hoe stil kon het zijn achter de bossen van Beetsterzwaag, als ze daar 's avonds, met het schip in het Koningsdiep, tegen de wal lagen. Dan tjoekte er een fazant in het bos, een merel zong. Konijnen repten zich naar hun holen. Dan dreef de rook uit de stookhokken der boeren zo vredig over het bedauwde land. Jilderds ogen worden nat. Om hem heen koeterwalen Polen en Roemenen, Duitsers en Italianen. Maar Jilderd denkt aan Friesland. Ach, wanneer zal hij het terug zien. Hij moet denken aan een bijbelwoord. De morgen, ach wanneer.

Het is al laat als hij inslaapt.

De man van 't Zeemanshuis houdt woord. Meer dan dat. Voor dat ze naar de trein gaan, bidt hij met hem. En dan gaan ze. Jilderd, een verloren schip op de levenszee, heeft een nacht een veilige haven gehad in het Zeemanshuis. Nu moet hij weer verder.

Op het grote drukke station nemen ze afscheid. De man drukt stevig zijn hand: "God zegene je, beste vriend."

En dan stapt Jilderd in. Veertien dagen geleden stapte hij ook in de trein, toen was hij bang dat men hem terug zou halen. Nu gaat hij verder, veel verder van huis. Zijn medereizigers stoten hun keelklanken uit, Jilderd verstaat slechts een enkel woord.

De trein stoomt de stad uit. Huizen, meest van hout, staan in de velden. Boerderijen met de schuren los van de huizen. De zon schijnt over de velden. Soms zijn er bossen, dorpen, grote wegen waarop auto's rijden. En de trein snelt maar voort. Eentonig tikken de wielen op de rails. Nog hoort Jilderd daarin: een dief, een dief. En verder gaat het. Ze krijgen eten in de trein. Langs grote meren, die blauw oplichten in het gelige veld. Ze rijden door dorre, roodachtige steppen met blauwe bergen op verre kimmens. Sommige reizigers proberen een gesprek te beginnen, maar het lukt niet, zelfs Jilderds: "Ik ben een Hollander, ik versta u niet," kunnen ze niet verklaren. Ze laten deze stille dromer dan maar. Jilderd neemt zijn medepassagiers eens op. Een man van vijftig jaar. Hij draagt een kort soort buis en bruine schoenen met brede neuzen. Zijn grote hoed ligt in het net. Een brede riem om zijn middel. Zijn gezicht is bleek bruin, zijn onderkaak is langer dan zijn bovenkaak en erg breed. Zijn ogen zijn licht blauw, bijna groen en kijken hard en onaandoenlijk de wereld in. Hij kauwt aan één stuk door. Naast hem zit zijn vrouw. Ook bleekbruin glad gezicht. Ze draagt een klein wit hoedje met een voile. Ze praat druk en zenuwachtig. Hun dochter is als de moeder, alleen jonger. Jilderd kijkt maar weer naar buiten. De zon staat al in het westen. Lange schaduwen liggen als geheimzinnige wezens over het bruine veld. Hier en daar eenzaam bomen.

Als het donker wordt, komt een conducteur de slaappleatsen in orde brengen. Hij trekt de zitbanken uit. Legt de dekens glad. Twee bedden boven elkaar. Jilderd klimt in het bovenste bed. Daar ligt hij dan. Wat heeft hij al veel beleefd. In de storm op zee, stoken, tot hij er bij neerviel. Nu voert een trein hem oneindig ver weg van Heit en Mem, van Vleerbos. En waar zal hij terecht komen? Stoomt deze trein niet naar onbekende vreemde streken, waarvan hij niet eens weet of daar werk te vinden zal zijn.

De naam van de stad, waar hij moet uitstappen, zit goed in zijn hoofd. Dan moet hij

nog verder. Johama, daar moet hij er uit. En dan moet hij het dorp Hunteley zien te vinden. De advertenties heeft hij uitgeknipt. En altijd jaagt de trein verder. Reizigers komen, reizigers gaan. Jilderd, met het heimwee naar huis tot stikkens toe in de keel, kijkt naar buiten, waar alle landschappen van de grote land voorbij vliegen. De rogge staat geel op de velden, kilometers lang. Midden in verlaten streken met alleen maar onafzienbare roggevelen staat zo maar een huis met schuren, verloren in de oneindigheid van al dat geel.

Eindelijk tegen de middag stopt de trein in Johama. Jilderd stommelt naar de uitgang. Stijf in de benen van al dat zitten.

Op het station is het druk. Mensen jachten hem voorbij. Hij loopt naar de uitgang. Als hij in de straat van de stad loopt, houdt hij de eerste de beste politieagent aan: "Mijnheer, ik moet naar Hunteley, weet u welke kant ik dan op moet?"

De politieagent krabt achter zijn oor. Dan spreekt hij dat woord Hunteley heel anders uit en kijkt Jilderd vragend aan en als die knikt: "Yes Sir, Hunteley," wijst zijn arm in de goede richting. "Vijftig mijl."

Jilderd begrijpt dat toch wel. Dat is een zeventig kilometer. De agent loopt al weer door. Jilderd spoedt zich in de gewezen richting. Hij is gauw buiten de stad. Een rechte weg tussen rogge- en tarwevelden ligt voor hem. Hier en daar een huis. En de hemel hoog en blauw boven deze onbekende wereld. Zeventig kilometer. Jilderd begrijpt, dat hij dat niet kan lopen.

Toch sjokt hij maar voort. De eerste wagen die hem achterop rijdt, houdt hij aan. Hij treft het, de boer moet een tien kilometer verder. Jilderd toont hem de advertentie, maar de boer kan er geen inlichtingen over geven.

De streek weet hij echter wel. Het gesprek dat ze voeren stukt al gauw. Ze verstaan elkaar toch niet. Als de boer bij een farm het erf oprijdt, loopt Jilderd weer door. Hij treft nog een wagen. Deze gaat verder. Als het donker wordt, is hij nog dertig kilometer van Hunteley. Aan de kant van de weg is een bosje, Jilderd kruipt er in. Onderweg heeft hij wat brood gekocht. Hij eet het hier op. De wind ruist door de toppen van de bomen. Het is nu bijna geheel donker. Jilderd strekt zich uit op de dennennaalden. De geur van sparren en dennen is om hem heen. Zo rook het ook in de bossen van Beetsterzwaag, als ze daar als jongens naar de jaarmarkt trok-

ken en beukenoten zochten. Beetsterzwaag, hoe ver is hij daar nu vandaan. Zijn ouders, zijn dorp, thuis, het is alles vaag en ver alsof het nooit echt heeft bestaan. Alsof al dat vorige een droom is en het lijkt alsof dit liggen in een bosje in de staat Nebraska ook een droom is. Het is hem alsof er niets werkelijks meer is in zijn leven. Zo slaapt Jilderd in onder de bomen van Nebraska.

Als hij wakker wordt, is het reeds licht. De zon schijnt laag aan de hemel, hij is door en door koud. Hij eet zijn brood en staat op. Hij denkt aan Jacob, die sliep ook in de open lucht. Maar die zag engelen en God sprak tot hem.

Jilderd loopt weer op de weg. Nu wordt hij warmer. Hij kijkt om, als hij motorgebrom hoort. Een open auto komt aangetuift. Jilderd steekt de hand op. Werkelijk, het ding stopt. Hij zit naast de bestuurder als ze weer rijden. Een boer zo te zien. Hij draagt een geruit overhemd. Hij is nog jong. Als Jilderd hem in het Hollands aanspreekt, lacht hij al zijn witte tanden bloot: "Aha een landsman. Waar kom je vandaan, vriend?"

"Antwerpen," zegt Jilderd.

"Ha zo, een Belg dus, maar een Vlaming is ook een Hollander. En waar moet je naar toe?"

Jilderd toont de advententie.

"Aha ja, die streek ken ik. Deze farmer ken ik ook. Die kocht al eens een machine van mij. Ik handel in landbouwmachines."

Hij spreekt nu met een sterk Amerikaans accent en zegt telkens: "No, no no."

"Ik kan je mee nemen, tot aan een zijweg. Dan moet je lopen. Dat is nog wel een goed uur. Ja, ja, yes."

Het valt Jilderd tegen. Hij had er al op gerekend, dat hij nu rijdende bij die boer zou komen. "Zou hij mij nemen?" vraagt hij. De man van de auto trekt zijn gezicht in rimpels: "Och dat denk ik wel. Er is nu werk genoeg. De rogge is duur. Maar deze Valera zal wel geen hoog loon betalen. Het is een Ier en hij is zuinig."

Jilderd zwijgt. Geen hoog loon. De zon komt al hoger en het wordt warm. "Ik kom uit de Wijde Wormer," zegt de man.

"Nooit geweest," bromt Jilderd, en dan stopt de auto. "Kijk dan moet je zo."

Jilderd springt op de weg: "Bedankt," maar de ander wuift dat weg.

(Wordt vervolgd.)



## COMMUNICATIE

Vertegenwoordigers van vier en dertig kerken en van twaalf organisaties, die met een of andere kerk verbonden zijn, zijn voor vijf dagen in Ottawa bij elkaar geweest. Deze mensen hebben elkaar opgezocht om te spreken op welke wijze zij het Canadese volk met het evangelie van Jezus Christus in aanraking moesten brengen. En toen zij naar huis gingen hebben zij elkaar aangekeken. Wat hadden zij nu eigenlijk bereikt? Zeker, het was prettig geweest en zij hadden ook wel iets van elkaar geleerd. Van de gemeenschappelijke gebedsuren en van de "workshops" was wel iets uitgegaan. Maar was het doel bereikt?

Rev. D. N. Habermehl van Oshawa, Ont. heeft voor ons blad een rapport geschreven over "The Canadian Congress of Evangelism", hetwelk men elders in dit nummer vindt. Had iemand anders dit rapport geschreven, dan was er misschien wel wat anders uit de bus gekomen. Iedereen die een rapport schrijft, schrijft dit zoals hij dat zelf beleeft. Maar wij hebben veel waardering voor de wijze waarop Rev. Habermehl zijn bevindingen weergeeft. Het is een open rapport. Hij zegt wat hij wel en wat hij niet waarderen kon.

Men kan natuurlijk zeggen, dat het congress niet helemaal voldeed omdat het de eerste keer was, dat zoiets in Canada was opgezet. Maar dat is in dit geval toch maar een zwakke reden. Rev. Habermehl zegt er zelf o.m. dit van: "Evangelism is too intensely a theological practice to allow for an ecumenical shortcut." Dat is een scherpe analyse, die waard is verder en dieper bestudeerd te worden.

Wat wil men met evangelisatie? Een ieder die meewerkt of meegewerkt heeft in evangelisatie-werk komt telkens weer met die vraag in aanraking. Wat beoogt men ermee? Is het een expressie van naastenliefde om de medemens een gelukkiger leven te bezorgen en hem te vrijwaren van een eeuwige straf? Of is het een middel om eigen kerk te versterken? Of is het een poging om de samenleving te verbeteren? Nu, het is natuurlijk geen van allen. Het is ten diepste niet anders dan een opvolgen van het gebod van de Heiland: ga heen en vertel het ze.

Vertel het ze, ja maar wat? Hebben wij het goed begrepen, dan ging het congress in Ottawa daarover. Over de communicatie. Het ging erover hoe men Canadezen tot een betekenisvol begrip brengt dat Jezus Christus de macht heeft om mensen te bevrijden. Dat is voor ons, die in het christelijk geloof zijn opgevoed klare wijn. Maar dat is het niet voor mensen, die er niet bij groot gebracht zijn. Wie is Jezus Christus voor de onkerkelijke? Een voorbeeldig mens, een filosoof, een martelaar?

En dan dat tweede: om mensen te bevrijden. Zeker, er wordt heel wat geleden in de wereld en er zijn heel wat mensen voor wie het leven een knellende band is. Maar het ging in Ottawa over evangelisatie in Canada. Wel, als wij om ons heen kijken en het leven van onze buren bezien, dan voelen die mensen zich helemaal niet bekneld en voelen daarom helemaal geen behoefte om bevrijd te worden. Welke boodschap heb ik voor die mensen? Hoe breng ik een communicatie met die mensen tot stand? Die mensen spreken onze (christelijke) taal niet. Ze verstaan ons jargon niet. Hoe kunnen wij dan verwachten, dat wij enige aansluiting hebben?

Wij pretenderen niet het antwoord op deze vragen te hebben. Zeker niet. Maar de gedachte laat ons niet los, dat de Heiland zelf ons wel iets te leren heeft op dit punt. Hij was doorlopend in de dingen van Zijn Vader, maar een gevolg maakte Hij zich niet. Als hij tot de kerkmensen sprak, sprak hij in gelijkenissen. Hij hield de waarheid als het ware in een verhaal verborgen. "Opdat zij ziende niet zouden zien en horende niet zouden horen." (Joh. 12:4) Later verklaarde hij de gelijkenissen aan de discipelen. Maar zodra Hij de Samaritaanse vrouw ontmoet, gebruikt Hij geen omwegen, maar gaat hij dadelijk naar het hart van de zaak: roep uw man. Daar was het aanrakingspunt met deze vrouw. Hij kruipt als het ware in het leven van die vrouw.

En Paulus, wanneer hij communicatie zoekt, spreekt hij de mensen aan in hun omstandigheden, daar waar hun hart is geïnteresseerd. In Athene spreekt hij de mensen over de onbekende god.

Met andere woorden, moeten wij ons niet veel meer richten op de werkelijke communicatie, op de levensomstandigheden van de individuele mens. Moeten wij niet, om het heel eenvoudig te zeggen, in de huid kruipen van de medemens, voordat wij hem de boodschap van Jezus Christus brengen. Dat eist specialisatie. Theologische kennis is niet genoeg. Hoeveel mensen gaan gebukt onder mentale spanningen? Hoeveel huwelijken staan er op springen? Hoeveel eenzamen lopen er rond?

Wij kunnen niet over redding spreken tegen iemand, die helemaal niet weet dat hij in gevaar is. Ik grijp alleen maar een reddingsboei als ik in het water lig. Evenmin kan ik God dienen, als ik niet weet wie God voor ons is.

Wat het congress in Ottawa ook gebracht heeft, het heeft in ieder geval doen zien, dat evangelisatie een zeer moeilijk werk is, waar alle krachten van de kerk, en in het bijzonder de beste krachten voor nodig zijn.

## DR. M. J. ARNTZEN BEZOEKT CANADA EN DE U.S.A.

Dr. M. J. Arntzen, gereformeerd predikant in 's-Gravendeel, Nederland, maakt een reis door Canada en de Verenigde Staten, waar hij in verschillende plaatsen spreekt over de nieuwe theologie in Nederland.

In een stampvol kerkgebouw van de Mount Hamilton Christian Reformed Church hebben wij hem beluisterd. Hoewel dr. Arntzen in het Nederlands sprak waren velen van verschillende kanten gekomen om hem te beluisteren.

Er is, volgens dr. Arntzen, inderdaad sprake van een revolutie in the theologie. Die revolutie is in feite begonnen met het optreden van Karl Barth en is later gestimuleerd door theologen als Robinson, Bultmann en Tillich. Aangezien het, volgens spreker, niet mogelijk was de gehele zogenaamde "nieuwe theologie" in één avond te behandelen, wilde hij voornamelijk bij vier verschillende uitingen stilstaan.

Het eerste kenmerk is 't loslaten van de gedachte aan een eeuwige Transcendente God. Althans men spreekt er niet meer over. Men spreekt liever over de "mensvormigheid Gods". Over dit onderwerp is dan ook een dissertatie geschreven. Men meent dat het transcendente de mens niet aanspreekt. En daarom spreekt men er met de mens niet over. Men gelooft dat men het anders zeggen moet dan vroeger. In de nieuwe theologie wil men het niet alleen anders zeggen, men wil andere dingen zeggen. Men spreekt over de redding van deze wereld en men betreft alles op het leven in deze wereld. Er is geen plaats meer voor het bovennatuurlijke. Er is daarom ook geen plaats meer voor het wonder. En als de bijbel over wonderen spreekt, dan wil men dit alleen als ervaringen of belevingen opvatten. Zo is de bijbel niet een autoriteit boven de mens, maar de mens een autoriteit boven de bijbel. Spreker heeft grote bezwaren tegen deze wijze van denken, al blijft hij geloven dat de voorstanders van de nieu-

we theologie te goeder trouw zijn. Maar in het zich zo stellen tegenover de bijbel, zakt men noodzakelijkerwijze af naar het vrijzinnig christendom. Het is opvallend, dat men hierin aansluiting vindt bij de Rooms Katholieken. Vooral de R.K. nieuwe catechismus laat eenzelfde geluid horen.

Nu is het niet zo, volgens dr. Arntzen, dat overal de nieuwe theologie wordt gepredikt. Er zijn nog heel wat kansels waar het Woord zuiver wordt bediend. Maar de bezorgdheid spuit voornamelijk voort uit het feit, dat in de kathedraal, waar eens Kuiper en Bavinck stonden, nu professoren doceren, die de nieuwe theologie van harte zijn toegedaan. Het is dus niet alleen de zorg voor de toestand van vandaag, maar voornamelijk de zorg voor de toekomst van de kerken, die de verontrusting veroorzaakt.

Uit dit eerste kenmerk vloeit haast als vanzelf voort, dat er een nieuwe benadering is van de Heilige Schrift. Vroeger beleiden wij, dat iets waar is omdat het in de bijbel staat. In de nieuwe theologie draait men dit om en zegt men, dat iets in de bijbel staat omdat het waar is. Daarin ligt een groot verschil. Als ik zeg dat iets waar is en dat het daarom in de bijbel staat, heb ik het waarheids-criterium verlegd van de bijbel naar mijzelf. Maar er is meer. Als ik de mening ben toegedaan, dat iets waar is en dat het daarom in de bijbel staat, dan heb ik de weg geopend om alle historische gegevens van de Heilige Schrift in twijfel te trekken. Niet de bijbel maakt immers uit of het waar is. De mens maakt dit uit. En als iemand vrij is om de historiciteit van de bijbel in twijfel te trekken, dan is hij als gevolg eveneens vrij om b.v. de erfzonde in twijfel te trekken. Men voelt wel, waar dit alles toe leiden kan. Men voelt tevens, hoe gevaarlijk de nieuwe theologie is. Volgens deze theologie moet de bijbel om-taald, vertaald worden om aan de eis van de tegenwoordige tijd te voldoen. Men verdedigt dit standpunt door te zeggen, dat we niet als Rome een paus moet hebben, zij het een papieren paus. Maar intussen heeft men de gehoorzaamheid aan de autoriteit van de Heilige Schrift opgezegd.

Als derde kenmerk noemde dr. Arntzen het feit, dat men overhoop ligt met de algemene en bijzondere of particuliere genade. Men wil de vraag niet aan of een deel der mensheid voor eeuwig verdoemd zal worden. Volgens de nieuwe theologie is dit geen goede vraag, omdat er geen tweërlei uitkomst voor de mensen is. Sommigen leggen dit uit als een verschil tussen hen die nu geloven (die worden direct behouden) en anderen die nu niet geloven (die

moeten een langdurige periode van voorbereiding doormaken om behouden te worden.) Men wil niet weten van een eeuwige straf. Dat spreekt de mensen van deze tijd niet aan, en daarom spreekt men er maar liever niet over. Dr. Arntzen meende echter, dat met de Schrift in de hand men moeilijk tot en andere conclusie kan komen, dan dat er een eeuwig leven en een eeuwig verderf is. Het evangelie laat daarover heus niet veel twijfel.

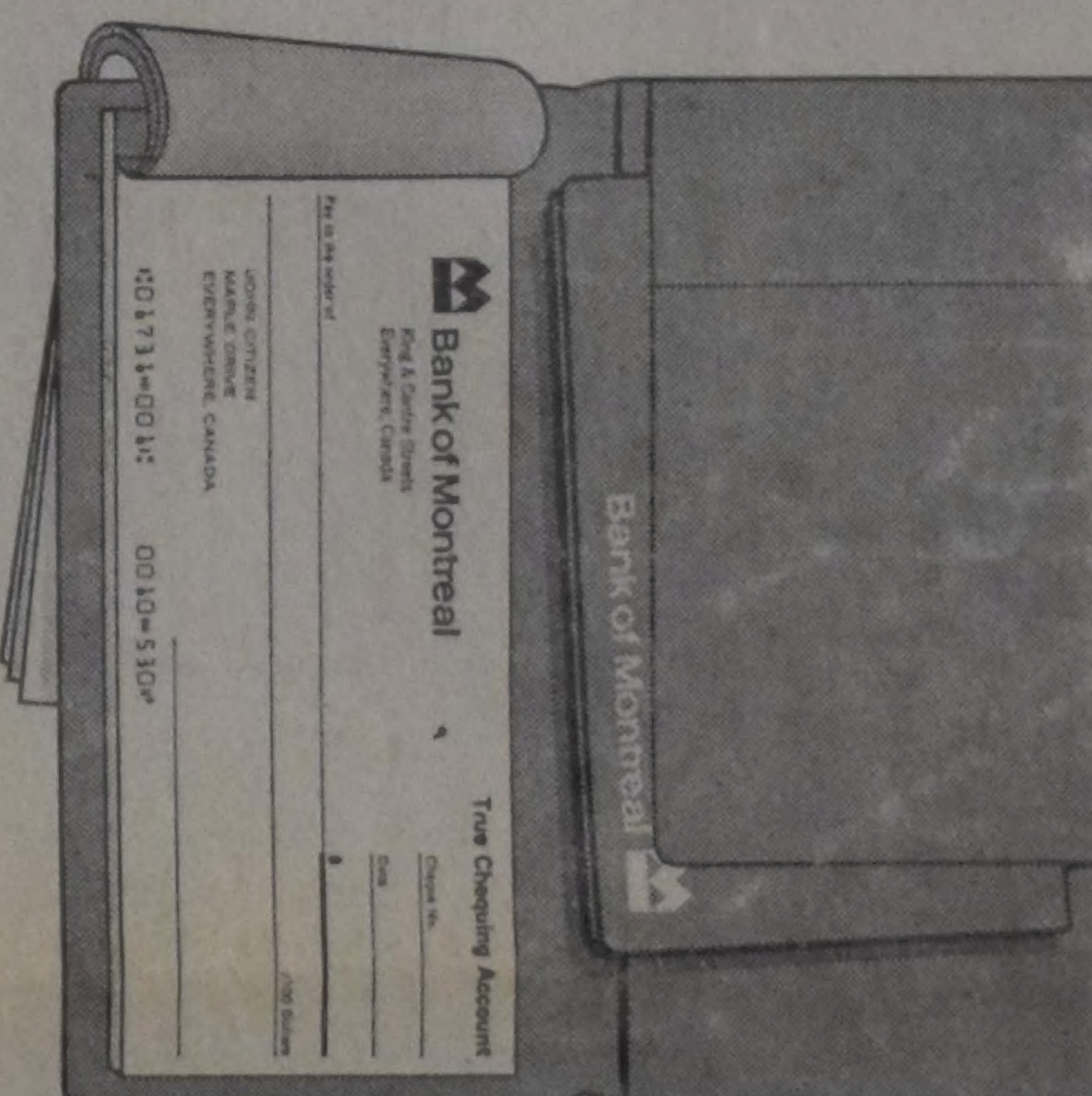
Als vierde kenmerk noemde dr. Arntzen de begeerte om toch maar met iedereen in gesprek te komen. Men wil spreken, converseren, in gesprek komen, zowel met Rome, als met de Joden en met de Islamieten. Daar is misschien op zichzelf niet zoveel tegen, als men dan maar zeker is van eigen standpunt. Maar dat is het juist. Men mag, volgens dr. Arntzen, de vraag stellen of men in de nieuwe theo-

logie nog wel van een standpunt spreken kan. Alles schijnt in de lucht te hangen. Men heeft de zekere grond van de Schrift losgelaten en het lijkt nu, dat men in drijfzand is terechtgekomen.

Na de rede van dr. Arntzen was er gelegenheid voor vragen, die schriftelijk konden worden ingediend. Ongeveer honderd mensen maakten daarvan gebruik en het was duidelijk, dat het onmogelijk was om alle vragen te beantwoorden. De spreker nam daarom een greep in de hoop, dat vele vragen over hetzelfde punt zouden zijn. Daardoor zijn misschien wel mensen teleurgesteld, maar het was de beste oplossing onder de omstandigheden.

Tenslotte wakte dr. Arntzen de vergadering op elkaar niet los te laten. Het moment is volgens hem nog niet gekomen, dat wij uit elkaar moeten gaan. Zolang de gelegenheid er is moeten wij in het gebed worstelen dat de Heilige Geest de kerken en de individuele personen wil leiden, zodat het licht van Gods eigen Woord weer vol gaat schijnen, tot behoud van de kerk en tot zegen voor de wereld.

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Heen vrijdag 6 nov., terug maandag 23 nov.  
Heen vrijdag 20 nov., terug maandag 7 dec.  
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## AACS ANNUAL MEMBERSHIP MEETING to be held October 10, 1970 in Toronto

9:00 am — 12:00 noon Business session 12:00 noon-2:00 pm Lunch  
2:00 pm Dr. Arnold H. DeGraaff will present his inaugural address entitled,

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## The 1970 Co-Sponsored Summer Course Encouraging

At the eleventh hour, it was decided during the general spring meeting of the Ontario Alliance of Christian Schools to endorse a co-sponsored summer course. The course would be co-sponsored by the AACS, Calvin College, Ontario Alliance of Christian Schools and the National Union of Christian Schools. The purpose of the course, it may be reiterated, is to provide additional education to prepare teachers for their professional activity in the Christian school, to upgrade teachers' qualifications and to focus into Christian perspective the curriculum for the Christian schools. Even though it seemed until the last moment that perhaps two summer courses were going to operate independently or that one or more of the planned courses was going to be cancelled, the two committees (AACS and OACS) set to work without delay and with gratitude. The discussions were centered around the problems to offer a full-fledged co-sponsored course and were held in an atmosphere of mutual faith and trust that we were working unitedly for one great cause: Christian Edu-

cation. Because of these last minute conclusions, it must be said that the advertising for the summer course was inadequate.

However, the co-sponsored 1970 Summer Course became reality. Experienced teachers as well as young graduates enrolled for the different courses. A total of 80 students enrolled and came from B.C. and Alberta, from Massachusetts and Illinois, from New Jersey and Ontario. Courses were accredited by Calvin College and Trinity Christian College. The main credit for the courses, however, was the student's increased Christian perspective of the whole educational process and strengthened ability to teach meaningfully in the Christian school. How fortunate we were to have had a new opportunity to witness Christian teachers together with Christian instructors focussing their attention on various aspects of education from a Christian perspective. We pray that the Lord will bless the work of these seven weeks richly and that it may be carried on into the individual classrooms.

History and Philosophy of Education, and Psychology of Education were the two courses taught by Dr. M. Snapper (Calvin College Education Department), while Dr. G. Spykman (Calvin College Bible Department) offered a course on the Teaching of Bible. A workshop in Science and in Bible were conducted by Dr. H. Triezenberg (Science Curriculum — National Union of Christian Schools) and by Mr. H. Hoeks (Calvin Bible Department) respectively.

A six weeks' writing workshop in Bible and Social Studies from grades 1 through High school was directed by Dr. A. DeGraaf (AACS).

How did it all work out? It must be said that the atmosphere throughout the seven weeks was excellent despite the first week's adjustments. Praise be to our Lord Who made possible what humanly speaking was very doubtful. Here follow a few comments which do sum up the feelings of the great majority of those who attended: "I thought it was a great idea to have the OACS and the AACS work together. As teachers we began to work together and we are now more willing to listen to each other and come to satisfactory conclusions together rather than remaining on either side of the fence

without a willingness to even talk". Someone else remarked: "I should like to see that teachers were more flexible and would have a greater understanding for another's point of view instead of so nervously holding on to one point of view." "I was very thankful to hear that the two courses were combined and especially at the end of these weeks, I am thankful that there was such a good cooperation between the two groups." A very small minority made comments such as: "Since the purpose of the two groups was completely different, one group writing a new course and the other learning how to use existing courses, I cannot see why this summer school must be combined. I also believe that there was a division among the students between the AACS group and the non-AACS group."

Of course, it was to be expected naturally that there was a division of ideas. However, during the discussions, one began to appreciate each other's point of view, even though a complete integration of teaching or studying, of course, did not exist, due to the different goals or purposes of the courses. Groups with different views relaxed outside on the beautiful campus grounds during the evenings led by the instructors who admittedly did not see eye to eye on all issues. But the important thing is that the different views were discussed; that is was possible to disagree agreeably. These discussions were held in a Christian atmosphere, instructors and students struggling together to find answers to the many questions we face as Christian educators. It was great to see these discussions take place in this relaxed atmosphere. It was good to see various goals being discussed openly, frankly, and Christianly.

A summer school for teachers opens up many possibilities for discussions because teachers are together for several weeks joining with their hearts in awesome struggle for a biblical perspective on the world of education, a struggle in the Holy Spirit in loving obedience to God's Word.

Of course this past summer course has its weaknesses. A normal load of six weeks had to be covered in three weeks, for example. It was hard work for many teachers who attended. This was a complaint from several teachers but also from the instructors. Moreover, the library is very small. This is another disadvantage, making some teachers urge the Ontario Alliance to set up a curriculum centre as soon as possible. But all cannot be done within a few years. We must look into some of these matters together, however. Despite these weaknesses, teachers were pleased and satisfied with the course and many suggested to ask the same instructors to be with us again next year.

To sum it up: It was great, thanks be to our God. May He lead us in the future.

John E. Top, Administrator,  
1970 Summer Course.

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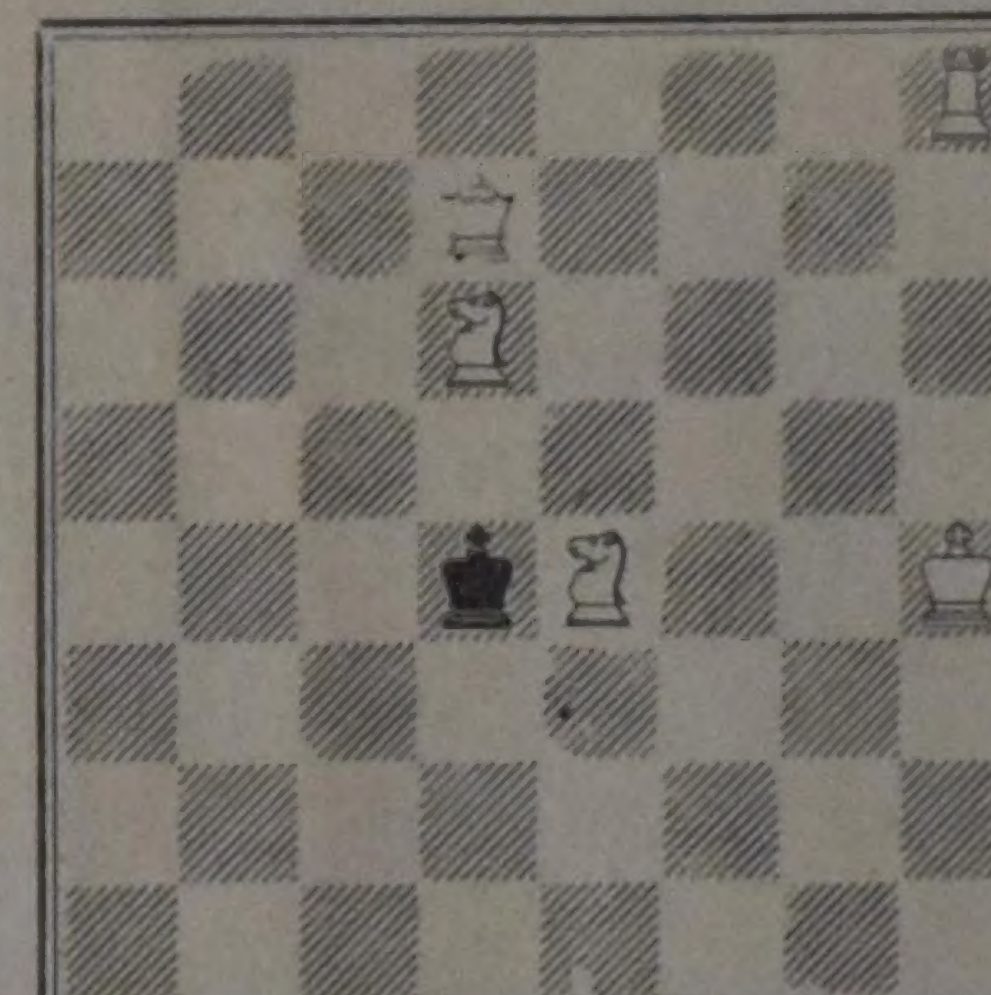
Editor: Mr. C. Hess

### FIRST SERIES OF PROBLEMS IN OCTOBER

No. 415

Author: W. Speckmann,  
Germany 1957

Black: 1 piece



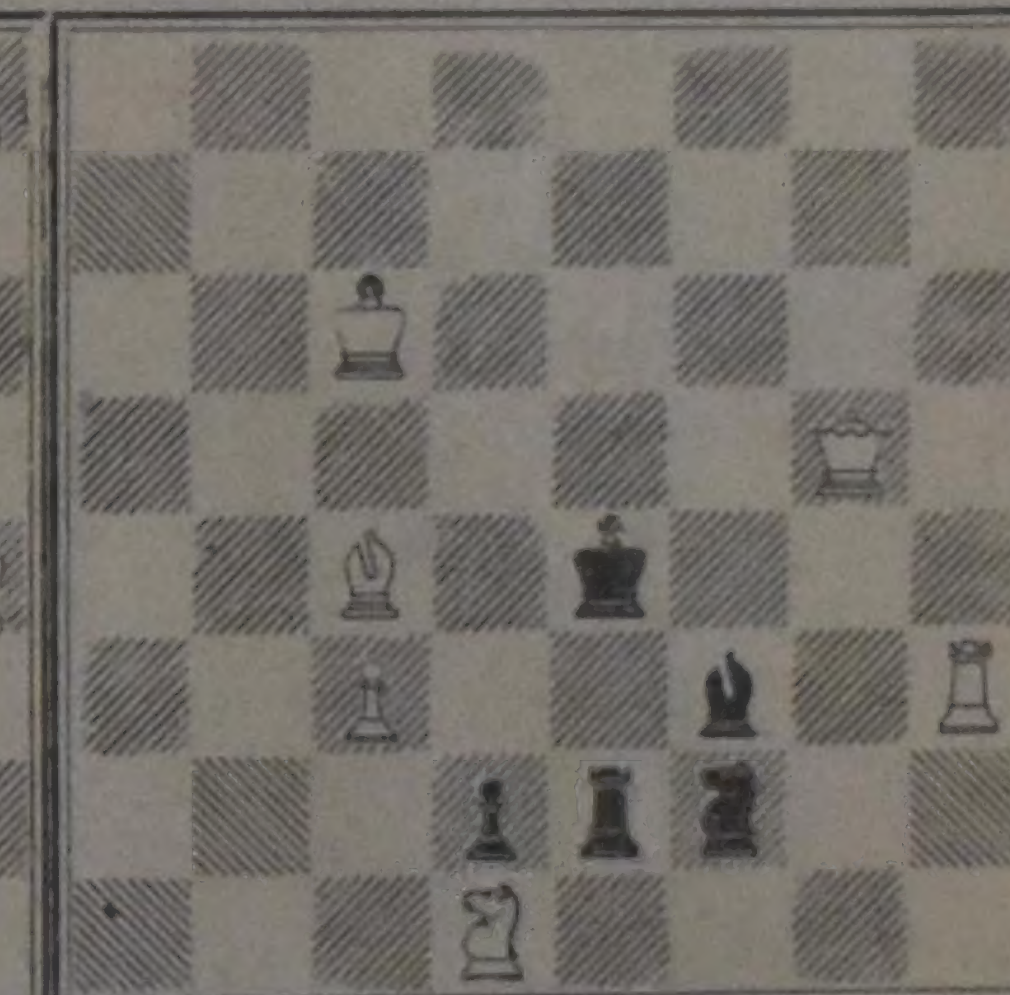
White: 5 pieces

White to play and mate in  
three moves. 3 points

No. 416

Author: S. Loyd,  
Britain 1886

Black: 5 pieces



White: 6 pieces

White to play and mate in  
two moves. 2 points

### NOTES

1. With a rather easy program in October we expect excellent results this time. Germany and Britain provided the authors. I took seriously care that both series would be enjoyable.
2. This miniature is tricky to quite an extent. It is far from easy for the big white army to conquer the lonesome King in three moves. Key plus threat plus all variations are asked for.
3. My solvers have learned to know Samuel Loyd of the previous century very well. I don't expect you will have much trouble with this 2-mover. Write down the key plus threat, if any.
4. The deadline for the sending of the solutions will appear under the second series of the month.

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A Living Faith in a Sick Society

(Continued from page 3)

which all confidence is placed at times is man himself. Once you see this somewhat, you will immediately realize that the Scriptures as well as human experience cut off at the roots any claim of neutrality.

Now the body of Jesus Christ, because of the fact that her Lord gave His life-giving blood for her, lives or must live in absolute dependence on her Lord. All authority in heaven and on earth has been given to that Lord. As a result, all human authority is delegated authority and is never absolute. Yet the church father Augustine already spoke of the authority of Christ and the authority of reason.

In the teaching of the great Roman Catholic church father Thomas Aquinas, you have two realms really — a realm of nature and a realm of grace. In the realm of nature human reason, the human mind or intellect had the preeminence.

The great protestant Reformation returned to the word of God and surrendered to its claim which cuts a swath as broad as life. However, movements such as the Renaissance and Humanism returned to placing man in the center of things, man with his ability to reason.

That reason, the capacity to think, really constitutes man's deepest self was also hinted at by our present prime-minister, who, at the time of the assassination of Senator Robert Kennedy, called on the people of Canada to return to reason.

The thing about the "unbelieving" mind is that it knows that it must work in communion with others; they sense this because they live in God's creation. Their public (often common) religiously-directed commitment lies at the basis of their institutions including the labour unions, including public education.

Some Christians will argue that

institutions just exist, all we can do is be a witness within them. But no institution and no organization just exists. Labour unions, e.g. were formed at a certain point in history, but the form and character that was given to them was based on a certain view of man and the world. That has always been so in the history of mankind.

Jesus once said, "The children of darkness are wiser in their generation than the children of light."

A real question is whether there is a lack of wisdom on the part of Christians who argue that our witness must be limited to an individual witness. For them the communion of saints is in fact limited to the church institute. There it is confessed that we as members of Christ's body are partakers of Him and all His gifts. But then why not in the work-a-day world?

If as Christians we take serious the Word of God, which must be proclaimed by the church institute in its absolute application to all of life, then we will be driven together, driven by the power of the Word of God to study the meaning of that Word for life, including our daily work and organizations. That kind of being driven together is also far removed from any kind of legalism.

The sad fact seems to be that in many orthodox churches too, this powerful Word is not proclaimed in all its power anymore. It is always hard to be critical of the Church for which the Lord Jesus gave His blood, His life, and in criticizing the Church we pronounce judgement on ourselves. And our criticism must always be rooted in love and concern.

Although oversimplified one can say that today you have two streams in the organized Christian church. One is the liberal stream which has reduced the life-giving Word of God to a social message only; as a result you do not recognize the message of Jesus

Christ anymore. It is especially from that direction that we hear today that the instituted church has had its day. Somehow we must "dissolve" in the world. The other is the narrowed-down orthodox evangelical or fundamentalist stream which has reduced the Word of God and its proclamation of a new kingdom, a new humanity, to the saving of individuals only, but which does not see the Message of Life for man in all of his existence.

What times we live in! Liberal theological tendencies are becoming more prominent as well as stagnant conservatism withdrawal. Who will show us any good? The whole labour force is lost to the Christian way of life; the whole educational world is lost to the way of living the Scriptures proclaim. What has happened to our testing of the spirits of the day? All there is left to do, many Christians feel, is to add a Christian flavour somehow to the secularist pie of society to at least soothe uneasy consciences somewhat.

Isn't the Biblical message to evangelize the world different? That begins indeed in confronting individuals with God's Word, with the good news of Jesus Christ; we all have a task there. The kingdom of God begins in the heart of the believer. From there on, however, we are called to live reformationally. The cutting Word of the Lord does not allow for a partial transformation of life, for it changes men at the root of their existence. Then the Kingdom of God will reveal itself everywhere.

Great forming powers in today's culture are found in the field of education and organized labour. That is where deciding battles are fought for the present and for the future.

The question we face today is how must the Christian faith community, born and nourished under the proclamation of the Word, be a living sacrifice as Paul put it. That question must be asked honestly once in the light of the communion of the saints. For the Christian can never ask, "Am I my brother's keeper?"

If you want Christian organizations then you should also have christian chess clubs and christian goat breeders associations some folk say, meaning thereby to have the whole idea of Christian communal action look ridiculous. But who is so naive, so spiritually blind, as to think that in chess clubs as such the issues and problems of the day are tackled? The future of our civilization is not molded, is not formed by chess clubs as such, nor by the way a man embraces his wife, but in the great arenas of labour, of politics, and of education. And the powerful, gripping, stirring and damning-to-hell-of-all-unbelief message of the Bible is not just a simple evangelistic call that Jesus saves. The message is not just that Jesus saves your soul and takes it to heaven someday. The message is that Jesus Christ is a total Saviour who redeems, buys back all of life and because of that Paul can urge us on to present our all a living sacrifice.

Consequently, we cannot limit our Christian witness to coming to church on Sunday; if we do, the future, also the immediate future of the 1970's looks dismal and dark.

I'm going to quote from what I take to be the Hamilton Spectator of August 23, 1969, quoted in the September 11, 1969 issue of the Calvinist-Contact.

"The head janitor at Burlington and Tecumseh Public School and his assistant have been fired by the Halton County Board of Education, effective yesterday, because they refused to sign wage deduction cards for union dues to the Canadian Union of Public Employees."

The men involved felt in their hearts that they could not in good Christian conscience support a union based on principles contrary to their Christian convictions. The article in connection with this ends by saying,

"At present there are hundreds who are being pressured, intimidated and coerced into paying tribute to organizations founded on the Lie. Those who resist and those who submit — all — will have to pay a price. What price will you pay?"

You have heard of similar cases. There was one in British Columbia quite sometime ago, the Supreme

Court did not decide in favour of Christian convictions because the court felt that religion really had nothing to do with the requirements for joining a union.

Other fellow-believers are harassed at their jobs because they are members of the Christian Labour Association of Canada which "is committed to the Biblical social principles and welcomes all who desire to join and help in giving concrete expression to its Christian program of social action."

So you see that when the Christian witness is taken in earnest, there is opposition to that gracious liberating message of the Word of God. In no way may we withdraw, which has been done all too often.

I quote with endorsement from a speech of Dr. E. H. Runner, Professor at Calvin College, a man of God to whom many of us owe so much.

"For the Christian movement, those withdrawn church communities had been all that was left of Christian living. Of course, that was a travesty of Christian living. And in most places today that very withdrawn-ness presents a sorry spectacle of ignorance and irresponsibility. How so-called orthodox ecclesiastical assemblies can hesitate year after year and decade after decade to speak out about the humanistic, anti-christian spirit which is the driving cultural force in the modern labour movement is utterly beyond me. That spirit is openly confessed in literature which is available to anyone who wishes to read it. Either those who have the responsibility for giving leadership do not read, or they do not read with the eye of faith. Since the one is to ignore, even to neglect, the spiritual forces about which Christian people have to make a judgment, and since the other is of the very essence of faith, I can only conclude that in great reaches of the institutional church today, and particularly in the so-called orthodox churches, a walking with God, a living out of faith, is missing. It is not strange that men have been busy leaving the organized churches in droves for the last hundred years: it has had literally nothing to say to them, nothing existential, i.e. nothing having to do with man's flesh and blood existence on this planet. But if the organized church is not spiritually sensitive, sensitive, for instance, to the spirit of the movements of the times, what is there left for her to be? For a Christian it is not easy to speak in this way of the organized church. But I tell you, it is high time that we speak, or our children will all be lost to a church

which has nothing significant to say to them, and which even says what it does say ineffectively. It will not be sufficient if the men of the institutional church reply to these severe criticisms by claiming the sacrosanct character of the organized church, or by appealing to the fact that Christ instituted the church. Israel was the apple of Jahweh's eye, but God finally spewed her out of His mouth, and as an organized community there was nothing left of her. She had to be built up anew. So it may have to be, too, with many of the organized churches. "From the apparent deadness of many such church denominations men have concluded to the death of God in our history. Happily, however, God's Spirit has not abandoned His people. Where the Spirit encounters

resistance in long organized Establishments, He, being Sovereign, raises up leaders for God's people, and revives a spirit among the people, elsewhere." (H. E. Runner. Can Canada tolerate the C.L.A.C.)

That is why, we, Christian friends, as living members of the Church of Christ must give our wholehearted prayerful and financial support. We Christians have a tremendous task in awful days, days in which we explore outer space, but days in which we are faced with numerous problems on earth still. Problems which call for Christian answers.

We should rise to the challenge, and continue to make great the Name of the Lord until this Lord Jesus Christ will return on the clouds of heaven, the day when God shall be all in all and we shall be home at last.

CROSSWORD PUZZLE

ACROSS

1. Resorts  
5. Petty —  
9. Cavi  
10. Nuclei of starch grain  
11. Steed  
12. Banishment  
14. Coin (Swed.)  
15. Born  
17. Stir together  
18. Marry  
19. Skip over water  
20. Dry measure (abbr.)  
21. Moist  
22. Clamorous  
24. Clip  
27. Italian poet  
28. Martin, for one  
29. "— O' My Heart"  
30. Suffix: one who  
31. Sheep  
32. Crow's cry  
35. Subject notes  
37. Rubber tree  
38. Wine receptacle  
39. Restaurant cards  
41. — transit  
43. Examination  
44. Frozen desserts  
45. Influence

DOWN

1. Tally  
2. Cut away  
3. Land measures  
4. Sport (inf.)  
5. Incubator sound  
6. French city  
7. — chance  
8. Fish  
11. In what manner  
13. Ooze  
16. Consume  
21. Route  
22. Loller  
23. Preposition  
24. Vapor  
25. Wasps  
26. Half an em  
27. Boy Scout's bugaboo  
29. Good friend  
31. Out of practice  
32. Sleeveless wraps  
33. Wrong  
34. Roll of money (sl.)  
36. Afresh  
40. No. Amer. nation  
42. Expert

TOSS BITE  
PASTA ARROW  
APART DIANE  
CEREAL STEEL  
ENOCH UH  
OMIT PA APE  
FIRST BARON  
FRA OF SANS  
BA BOOST  
SCOT SARAGE  
ALONE PILED  
TENET IDEAS  
SERE DEER

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16-FOOT SUNFLOWER—Mrs. Norman Re h b e i n stands beside the 16-foot sunflower growing near her doorway in Okawville, Ill. She says a seed must have been dropped in a crack in the walk. The still-growing sunflower has loosened several bricks.



# FROM PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

## "HORIZONTALISM"

This recently formed word is very much in use today. The Webster's dictionary has no information on it, simply because the word didn't exist. However, the regular English word, horizontal, may help us a lot. We are taught that it is opposed to vertical, meaning it is flat and even, level.

In the discussions on Christian responsibility today we come across the term "horizontalism" time and again. By using this new word the writers aim to indicate the Christian's duty to love the neighbor far and near. His field to work in is flat and even. There is no limitation to his task on this level. His work is defined by the horizon.

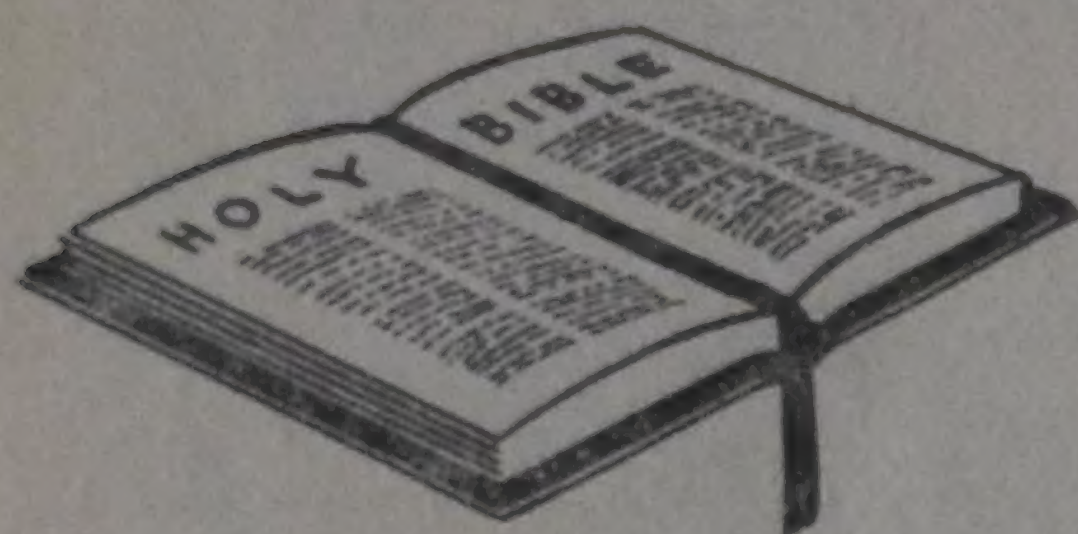
The general idea behind all this is that the church has neglected its horizontal task far too much. Its most vertical attitude of many centuries led to difficult and tiresome theological discussions on God Himself and His works in creation and redemption. Such controversies are being considered of little significance by the scholars of our present time. Little, at least, if they are compared with our tremendous responsibility of serving our Lord on earth in feeding the hungry and assisting the poor; in stretching out strong hands, driven by love, to ALL who suffer, wherever they may live in this vast world.

Many leaders today seem to shove aside too easily all that is of a vertical nature, all that has to do with the knowledge of God. We are seriously urged not to spend our time on vertically directed contemplations, but to do our utmost in helping the neighbour. The attitude of the Christian church should completely be changed: it should become exclusively horizontal.

However, Scripture does not support this one-sidedness. For instance, the message found in Jeremiah 9:23, 24 speaks differently: "Let not the wise man boast of his wisdom nor the valiant of his valour; let not the rich man boast of his riches; but if any man would boast, let him boast of this, that he understands and knows Me. For I am the Lord, I know unfailing love, I do justice and right upon the earth; for on these I have set my heart. This is the very word of the Lord."

This marvellous text seems to be forgotten and overlooked in our days. But another one, still stronger and much more familiar is a serious warning against modern "horizontalism" just as well. Jesus said to His Father: "This is eternal life, to know Thee who alone art true God, and Jesus Christ whom Thou hast sent".

The term "horizontalism" in itself expresses evident antipathy against "verticalism". On the basis of many clear biblical statements this trend in Christianity should fully be rejected.



## A MESSAGE WHICH DID NOT WORK

The lady of Shunem who pressed the prophet Elisha to accept her hospitality (II Kings 4:8) had no reason at all to regret what she had done. She was rewarded with the birth of a son. These elderly people, the woman and her husband, become parents. When a few years later the young lad died of sun stroke during harvest time, the prophet came and brought the boy to life again. (II Kings 4:9-37)

However, this is not the end of the story of the Shunammite woman in the Bible. For one reason or another the continuation of the events has been overlooked by many Bible readers. In II Kings 8:1 we read, "Elisha said to the woman whose son he had restored to life, 'Go away at once with your household and find lodging where you can, for the Lord has decreed a seven years' famine and it has already come upon the land.' We learn here that the famine was a divine judgment upon king Joram and his people of Judah for their participation in idolatry. When the woman returned to her home at the end of the seven years, she went to the king, to make an appeal for the return of her house and land. (verse 3). Apparently somebody else had taken possession of all she had during her absence. But just at that time king Joram was questioning Gehazi, the servant of the man of God, about all the great things Elisha had done. (verse 4). Notice that the king did not ask what the Lord, the God of His people, had done. Joram served the idols and the first table of the law had no meaning for him. No, of God.



## SCANNER

From "On the Road to Damascus" I took a full page and pass it on to my readers. The editor, the Rev. H. J. Hegger is deeply convinced that the new theology is wrong. He fights it with convincing power:

### THE ELECTION OF ISRAEL ... Only a Legend?

In an Open Letter eleven Roman Catholic theologians, Dominican priests in Nijmegen, passed a 'serious criticism' on the report of the General Synod of the Dutch Reformed Church Israel, Nation, Country, State, a Theological Review.

This Open Letter shows how far the pulling down of the authority of the Bible, especially of the Old Testament, has penetrated into the mentality of the leading theologians of Roman Catholic Holland. Below we will give some quotations from this Open Letter.

"Research points out that everything that is said in the Scriptures about God and His deeds, is said by people who interpret the reality, reflecting it in their existence and history... From the Scriptures we do not know anything of God's intention or will, unless what people before us have seen and pointed out as God's intention and will. Therefore one may not make a parade of the uniqueness of the Jewish nation as originating directly from God's intention."

The story of the calling, election and further history of the Jewish nation, as written down in the Old Testament, is characterized as follows, "a developing connection of tribes (most of which must have lived in Canaan for centuries) thought to be able to strengthen their national existence by weaving legitimating legends around it."

The simple faith in the truth of the stories of the Old Testament is made ridiculous "a Christian faith that pretends to be able to look into God's kitchen".

The World Council of Churches is complimented: "Christians of the third world have fortunately been able to prevent the World Council of Churches from publishing a similar sort of declaration on the Jewish nation". (From: De Bazuin, March 8, 1970).

### Our Comment:

1. The election of the Jewish nation which is described by Paul in such a gripping way in Romans 9-11 is radically denied: It is only a legend which the Jewish authors used in order to give a firmer base to their own national existence.
2. When the heart of the message of the Old Testament is so radically denied, there is no longer any reason to believe in Jesus Christ who continually appealed to the Old Testament, also to the legitimacy of His mission.
3. Will the advocates of the 'new theology' now wake up to the fact that their distinguishing between myth and truth of the Bible leads to a complete loss of God's Word which is our only anchorage in life?

4. How can Protestant churches who argue they want to be Bible-believing, form a Council of Churches with the Roman Catholic Church which allows these views?

I cut three items from the News-in-brief column in "Christian Home and School":

### ALBERTA

private schools, including our Christian schools there, have their per-pupil annual grant raised from \$100 to \$150. Much activity on the part of District 11 representatives has been related to the provincial government's preparation to draft a new school act which would have brought private schools under the "drastic, sweeping" control of the provincial education department. According to Mr. M. B. Parlevliet "the most objectionable section of the new act has been withdrawn" and "there is a

good possibility of modification" received from Canadian Churches. How about a gift from you?

### TORONTO, ONT.

St. Michael's Christian High School is running out of space. With an increased enrollment in view for next year, a drive for \$140,000 for additional classrooms is in the offing. Students are planning a walkathon to finance furnishing the new rooms.

### THE MICHIGAN COUNCIL AGAINST PAROCHIALISM

a group made up of organizations opposing aid to nonpublic education, has initiated a petition drive in the state to place a proposed constitutional amendment on the next November ballot. The proposed amendment has the potential strength of destroying nonpublic education in the State. In addition to disallowing any direct or indirect financial aid by means of grants or tuition vouchers, the proposal also advocates that no benefits, exemptions, or deductions be granted to any nonpublic school. United efforts are being expended by nonpublic school groups throughout the State to keep the proposal off the ballot. If this is not successful, an intensive campaign will be launched to defeat its passage.

Bulletin of Listowel C.R.C. reports:

A REVIVAL started in a small college this year. Classes were suspended for a whole week as students met in the chapel non-stop. Many since then have turned to the Lord. Hippies are gathering in the old places no longer to get high on drugs, but to study the Bible. Since that first week the revival has spread to at least 10 other colleges. Asked why so many young people respond, one professor answered, "They are tired of sham. Many churches offer them little to cling to in a world falling apart spiritually, when they are looking for something solid."

Something is going on in First Milton, Ont. C.R.C.:

### INSTITUTIONAL EVANGELISM

This morning at 9:40 a.m. St. Peter's Infirmary. Speaker: D. Farenhorst. Music by the Male Chorus. At 3:00 p.m. a service in Idlewild. Speaker: A. Hageman. Leader: B. Potma. Music: Mr. and Mrs. H. Meester. Next Sunday: St. Peter's Infirmary. Speaker: H. VanderZwaag. Music (no arrangement as yet). At 3:00 p.m. Idlewild. Speaker: F. Spoelstra. Leader: Joe Groen. Music: The DeHaan Family. Accomp.: Mrs. J. DeYoung. On Aug. 19 a service will be held at Wentworth Lodge. Speaker: H. VanderZwaag. Music: Mrs. Mary VanDelft. Accomp.: K. Vanderwal. On the 21st of Aug. we will meet for a service at the Harbour Rescue Mission.

## HITHER and YON

First C.R.C. of Edmonton Alberta got a new minister. He started a Pastor's corner in the bulletin. I am sure that our older people will like it:

### PRAYER MEETING

Immediately prior to next week's evening service (from 6:15 pm) our pastor will be in the boardroom (downstairs) for a prayer meeting. Everyone interested in joining him is welcome, and hereby invited to do so.

Trinity C.R. Church of St. Catharines, Ont. had an excerpted letter in its bulletin. Because of the high importance of the College which sent the letter, I hope that many of our subscribers will read this excerpt:

### LETTER FROM TRINITY COLLEGE:

(Excerpts) Dear Friends: People with a vision established Trinity Christian College! . . . To maintain our position in a confused and confusing world, we need a vision — a vision of the Kingdom of God — and a vision of what it means to be building that Kingdom NOW . . . Our students have that vision, too. Many of them are blest with a zeal to serve Christ in their College work, and also seriously try to work out their calling before God. It takes faith to look forward with a vision and confidence in a society completely antagonistic to the gospel of Christ . . . Carrying out this vision of Christian Scholarship is expensive . . . Our gifts come from people who share the vision of this Christian College . . . During the past year our enrollment averaged 80 students from Canada. The cost of educating each student at the College is \$600.00 above the basic tuition charge. Last year more than \$40,000.00 in financial aid was given to Canadian Students . . . In the last 12 months a little less than \$5,000.00 was

Montreal CRC made a new start when Rev. D. J. Hart became their minister. The most important matter in such a situation was

Langley, B.C. had de Seamen Chaplain for Classis B.C. on the pulpit. The bulletin had to say:

In last week's bulletin we gave part of a classis report from Rev. Dresselhuus in which he wrote: "Our people can help me by sending used magazines. English magazines in demand are: Time, Life, National Geographic, Newsweek, Look, Sports Magazines, Readers' Digest. Christian magazines I need include: The Christian Herald, Christian Life, The Christian Reader, Moody Monthly, Decision, Evangelical Christian, The Way, His, Young Calvinist, Christian Family." Those who want to donate books are hearty welcome. Magazines and books may be brought to the consistory room, Rev. Dresselhuus will take them along.

Couldn't we help from all over Canada? The mailstrike is over, so what? A part should go to Vancouver and another one to Montreal!

Well, well! From the consistory of Calvary C.R.C., Ottawa East:

Remuneration to ministers serving our congregation as pulpit supply: It was approved to increase the amounts from the present \$10.00 for the first or one sermon to \$15.00; also the present amount of \$15.00 was raised to \$20.00 for two sermons. (This is the first increase since the mid-50's.)

## PIETISM

This word is derived from the Latin words pius (pious or devout) and pietas (piety or devoutness). Pietism as a tendency in Christianity is a system which stresses the devotional ideal in religion. Calvinism is considered Pietism's opponent, but every true Calvinist needs a certain amount of Pietism.

## TRY IT

No. 26

U S taste and ten coins (2 words) frequently occur in the 5th book of Moses.

Solution of No: 25:

Galatians (a tail sang).



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Box 312, Station B,  
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We are thankful to announce that the Lord has blessed us with the birth of a daughter

**TINA LYNN**  
Born September 11, 1970.  
A sister for Gerry.  
Henry and Mary Veenstra, nee Geerloff.  
7 Herbert Crt.,  
R.R. # 2, Stoney Creek, Ont.

With thankfulness to our Heavenly Father we announce the birth of our son

**TIMOTHY MARTIN**  
born September 16, 1970.  
A brother for Dirk Jr., Geraldine, Bart, Andrea and Marlene.  
Rev. & Mrs. D. Velthuisen.  
Telkwa, B.C.

Mr. and Mrs. J. Pranger of Guelph, Ont. are happy to announce the forthcoming marriage of their daughter

**JANET GERBINA**  
to  
**CLARENCE WIGBOLDUS**  
son of Mr. and Mrs. E. J. Wigboldus of Ayr, Ont.

The wedding will take place D.V. on Saturday, October 3rd, 1970 at 4 p.m., in the First Christian Reformed Church of Guelph, Ont.

Officiating: Rev. J. C. Derksen, Rev. P. Van Katwyk.  
Future address: Galt, Ont.

On October 1st, 1970, the Lord willing, we hope to celebrate with our dear parents

**Mr. & Mrs. WILLEM VERVEDA**

the occasion of their 35th wedding anniversary.

We thank the Lord for keeping them together and in good health all these years and pray that they may enjoy many more years together in God's care.

Their grateful children:  
Calgary, Alta.:  
Bill & Jane Verveda,  
Jannette, Clarence,  
Beatrice, Winny,  
Gerry & Joan Verveda,  
Karen, David.

At home:  
Ben and Elly Verveda.  
6326 - 112 Street,  
Edmonton, Alta.

1945 — 1970

On October 2, 1970 we hope to celebrate with our dear parents

**HARM KOESLAG**  
and  
**GEERTRUIDA JOHANNA (THERESA) KOESLAG-GIERVELD**

their 25th wedding anniversary.

We thank God that He has kept them safe and happy for these years and hopefully for many more to come.

George, Trudy, Jackie.  
592 Main Street,  
Glen Williams, Ont.

Drijber — Strathroy

We are grateful to the Lord that we may celebrate with our parents

**JAN PAAS**  
and  
**EBELTJE PAAS-DALING**

their 25th wedding anniversary on October 4, 1970.

Ina and John, Charlie, Steve, John, Dick, Ralph.  
Reception for friends and relatives at East Chr. Ref. Church, Strathroy on October 5 at 8 p.m.  
R.R. Strathroy, Ont.

To all of you who remembered us on our 35th wedding anniversary a sincere thank you. We appreciate the many tokens of friendship.

**Mr. & Mrs. ALFRED FISCHER,**  
Sarnia, Ont.

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- Canadian workers say, "Help us! We're dying in the mess of our labour relations!"
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- Don't make a few mortgage their homes. DO YOUR PART FOR THE SAKE OF CHRIST AND YOUR NEIGHBOUR ON OCTOBER 3 or send your donation directly to CLAC, 100 Rexdale Blvd., Rexdale, Ontario



From the Mailbox

The New Form of Baptism  
WHICH FORM SHALL IT BE?

We must recognize that in all history there is only one covenant, one people, and really only one sign of the covenant. In the old dispensation there was circumcision, but this was replaced by baptism in the new dispensation. This is taught plainly in Colossians 2:11,12: "In whom also we are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." This emphasizes the fact that baptism signifies our incorporation into the death and resurrection of Christ our Lord. See also Romans 6:3-6 and Galatians 3:27.

Since God's people are one, the meaning of the sign of the covenant is the same in both the old and new dispensations. All descendants of Abraham were circumcised, but all were not the spiritual children of Abraham and so it is also in the new dispensation. All children of believers are baptized, but all are not spiritual children. This is clearly taught in Romans 9:6-8: "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abra-

ham are they all children, but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed."

Some object to the present Form of Baptism because, they say, it teaches or suggests a presumptive regeneration because of its strong emphasis on the promises of God. However, this objection can not be sustained. Just read all of Romans 9 and note how the inspired writer upholds God's sovereignty. There will always be the carnal seed and the spiritual seed and both receive the sign of the covenant.

In the proposed Form under "The Promises" we read, "These are the unfulfilled promises of our Lord to those who are baptized." Are these promises also for the "children of the flesh"? (Romans 9:8)

Under "The Instruction" we read, "... God assures us that He is faithful to his covenant with us and our children, that He accepts us in Christ, renews us by His Spirit, and leads us through this life into the fullness of his new creation." We must "put our trust for life and death in Christ our Savior, deny ourselves, take up our cross, and follow him in obedience and love." In other words, God does his part and we must do our part of the covenant. But how can this be? How can sinful man be a party over against a thrice Holy God! This view makes all the promises of God conditional. No assurance that the promises are actually fulfilled by God. This seems to be the common view of many today. And in the Form for Public Profession of Faith this question is asked, "Do you openly accept God's covenant promise, which has been signified and sealed unto you in your baptism ... ?" In other words, up to the time of the profession of faith the promise was conditional — not for sure for anyone. This view is not according to Scripture.

In the present Form the emphasis is on what God does. God fulfills that which He has promised. His promises are sure and steadfast and the Holy Spirit will apply

them to the hearts of God's people. Notice how firmly this is stated in our present Form: "Holy baptism witnesses and seals unto us the washing away of our sins through Jesus Christ, ... He makes an eternal covenant of grace with us and adopts us for His children and heirs, ... the Son seals unto us that He washes us in His blood from all our sins, incorporating us into the fellowship of His death and resurrection, ... and accounted righteous before God."

God realizes His covenant. This is clear for all who believe the Scriptures. God instituted circumcision and through Christ also instituted baptism. The seed of Abraham is the same in every age and that is why Peter could say on the day of Pentecost: "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The conclusion therefore is inevitable that the spiritual seed — the elect — are really in the covenant. The "children of the flesh" are in the covenant in name only. This is evident both from Scripture and from actual experience which any one can verify. We must obey the Lord's commands as we find it in Matthew 28:19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The present Form for Baptism should not be changed.

I would like to make one more observation. Must we also revise Article 34 of the Belgic Confession and Question 74 and its answer in the Heidelberg Catechism? These follow the same arguments as are found in our present Form for Baptism.

Jack Arens.

Postscript

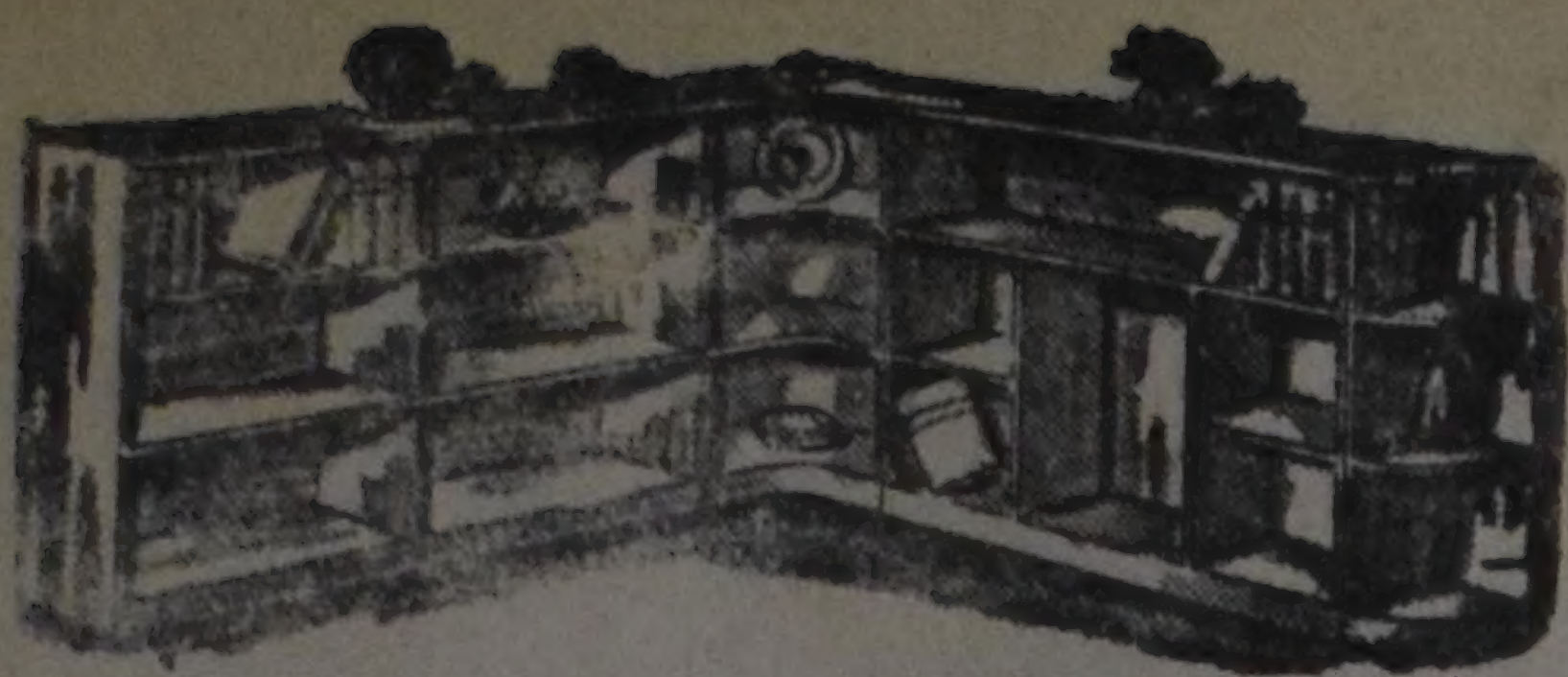
Probably the last word has not been spoken on this subject. In my opinion the writer identifies the covenant with the election as one and the same thing. ALL those who receive the sign of the covenant are in the covenant, however, whether elect or not, and shall be dealt with as children of the covenant, either in glory or in damnation.

Editor.



PEKING: Geen "verstoppertje" of "rovertje", maar "Revolutionaire opstandelingen tegen reactionaire bourgeois": de tijd drukt zijn stempel ook op het kinderspel. Een witte cape is het kenmerk van de "bourgeois", die steeds weer het onderspit moet delven. ...





## FROM THE BOOKSHELF

Henry M. Morris.  
**BIBLICAL COSMOLOGY  
AND MODERN SCIENCE.**  
Craig Press, Nutley, New Jersey, 1970. Price \$2.50.

This well-written book contains in the first place four lectures delivered by the author at Dallas Theological Seminary in 1967; all these lectures bear an apologetic character, and set forth respectively Biblical Creationism, Biblical Catastrophism, Biblical Naturalism and Biblical Eschatology versus Modern Science.

The following chapters of this book show the author's insights in the Chronology of Genesis 1-11, the World Population and Bible Chronology, Sedimentation and the Fossil Record and Thermodynamics and Theology.

The main thesis of this book is that there are essentially only two cosmologies (that means philosophies of the cosmos, of the universe), the one being that of evolutionary uniformitarianism which does not recognize a transcendent Creator and Sustainer of all things, the other being that of Biblical Creationism; it is the author's firm and well-defended conviction that the two laws of Thermodynamics (of which he speaks often in this book) agree with the Biblical doctrines of Creation and fall, not with that of Evolution.

Dr. Morris is at his best when he writes as an expert in his own field, he is a professor in hydraulic engineering who wrote a standard textbook on this topic currently used at about 75 colleges and universities.

Therefore he is able to show the impact of the Biblical flood, the catastrophic effect of the waters described in Gen. 7 and 8 and to explain how that, what evolutionism ascribes to millions or billions of years, in the framework of the Bible and of Bible-orientated science may have happened in a much shorter time; and it is very interesting to read that catastrophism has become again acceptable in some scientific circles in recent years.

It is good to read about the author's main thesis as mentioned above, that he stresses the fact that it necessarily demands commitment as well as mental acceptance; that is a great truth: "By faith we understand that the world was created by the Word of God, so that what is seen was made out of things which do not appear." (Hebr. 11:3)

However, in the opinion of this reviewer there is room for some critical remarks.

Dr. Morris states in his Preface that "men have too rapidly jumped

to the conclusion that the Bible is prescientific." If he only would mean with this statement that men are often inclined to reject Biblical information as having no scientific value I would readily agree with him; the data of the Bible should be accepted by science as trustworthy information.

But evidently the author means something more; sometimes he uses the Bible in a way in which I am not able to follow him; the following is an instance of it.

The last chapter of his book is mainly a verse-by-verse study of Psalm 19, and generally speaking very worthwhile reading.

He elaborates very largely on the words concerning the sun: "And there is nothing hid from the heat thereof."

In my view these words are really pre-scientific, that means that they contain the praise of the Creator by the mouth of the psalmist who beholds his majesty in the heavens with the eye of faith.

But Dr. Morris finds here a kind of scientific text in which is expressed that "the radiant heat energy from the sun provides the energy for essentially all of earth's physical and biological processes." (p. 119).

Now I don't want to deny that this statement concerning the sun is true; I would only like to emphasize that I don't find this scientific statement in this part of ps. 19, and that in my opinion this part of the Bible should not be used in this way.

Another point in which I must express my difference of opinion with the author is his Premillennialism of which his fourth chapter gives abundant evidence; the indiscriminate way in which he uses texts of several parts of the Bible to bolster this theological point of view is very disputable.

I started my reading of this book with high expectations and was sometimes disappointed; but as far as the main thesis of the book is concerned it offers valuable information and defends a Biblical position.

Louis Praamsma.

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## THE WORLD AROUND US

# The Resource and Energy Shortage in the U.S.A.

It is not all that long ago that people in North America thought that they had enough raw materials on this continent to last forever. In the last decade or so it has slowly dawned on North Americans that this was a myth and that our resources — however large they may seem to be — are exhaustible. Especially in the United States, shortages are occurring, and they will get worse in the future. The Americans make up only six and one-half per cent of the world population, but they consume, waste and destroy almost half of the world's energy and resources. The United States uses half of the world's steel, more than half of its oil, and eighty per cent of its natural gas. And the rate of consumption is increasing.

Already the United States is forced to import large amounts of materials which she formerly could supply herself. Today the U.S. imports 30 per cent of its oil, 50 per cent of its lead and potash, 55 per cent of its zinc, 75 per cent of its copper, 90 per cent of its gold, and 95 per cent of its bauxite, manganese and asbestos. But what may be worst of all in the days to come will be the shortage of good water. For years the United States has placed conflicting demands on its rivers and streams. These waterways are required to serve as sewers for municipal and industrial waste and as sources of water for manufacturing and agricultural production.

Between 1920 and 1970, the United States' population doubled from 100 million to 200 million, and some experts see the population doubling again in the next 50 years. Meanwhile, the total demand for water has gone up since 1954 from 200 billion to 350 billion gallons a day. There are estimates that this figure will reach at least 500 billion by 1980 and well over 1,000 billion a day by the year 2020 — which is only 50 years from now. With estimates of the reliable freshwater supply ranging from 650 billion to 800 billion a day for that period, there will be drastic shortages.

One way out would be to use sea water for consumption, and indeed there are already a few plants in operation. But the cost is high, and more importantly, we are polluting our oceans. Dr. Max Blumer, a senior scientist at the Woods Hole Oceanographic Institute, warns that pollution of the ocean may be even more irreversible than that of our domestic lakes and streams. He states: "Some people believe that, with proper measures, even Lake Erie can be cleaned up in a matter of decades. But the ocean is so big, and its circulation so broad, that it's very likely that any pollution, of whatever degree, is irreversible. Four or five hundred years would be required to balance its effects." This warning was further augmented by the well-known scientist and oceanographer Jacques Cousteau who warned, after arriving back in France with his *Calypso*, that the oceans were becoming polluted all over and that the effects were already noticeable.

Considering these warnings, it may not be possible to use ocean water for consumption, and if this should prove the case, the United States will have to put much greater efforts into purifying its water than it has to date. There is of course always the possibility of buying water from Canada. Already the Americans have plans for such an event. Under Lyndon Johnson a commission was set up to delve into the future needs of Americans. When it was found that America would need fresh water in the future NAWAPA — for North American Water and Power Association — was set up. Under this plan Canadian rivers flowing north would be dammed, and huge canals would bring the water south. So far the Canadian government has not consented to the sale of water to the United States, but if enough pressure can be brought to bear, it just may happen.

It is well known that America already has very large stakes in our country. In 1966 non-residents owned 57.5 per cent of mining, quarrying and oil wells, and 56.4 per cent of our manufacturing. In the Canadian north there are some 304 million acres land leased out for foreign oil and gas exploration companies. The number of Canadian firms that have been taken over by foreign firms has increased year after year — there were 35 takeovers in 1963, 74 in 1966, 102 in 1969. The total comes to over 600 since 1963. Yet, in the long run it is not likely that Americans will take over completely in Canada. Too many Canadians are becoming aware of the problem and are willing to do something about it. This may force the U.S. to do more within its own boundaries, rather than look abroad.

In addition to facing shortages of energy fuels, the United States is presently faced with another problem — most of the energy fuels are concentrated in a few hands. Since 1965 the nation's largest oil company has become one of the two largest holders of coal reserves. The same corporation, Standard Oil of New Jersey, has also become a principal operator in the newest competitor to coal and oil, — uranium, the source of nuclear power. In the last five years, most of the major oil companies in the United States have acquired significant holdings in every fuel, a trend that could end effective competition between oil, gas, coal and uranium and result in large increases in the future cost of electricity. The trend is especially ominous in the

uranium industry because nuclear fuel is expected to produce more than half of all electricity by 1990. At least 18 oil companies have invested in producing and processing uranium. One key step is entirely controlled by two oil firms. Presently the petroleum industry accounts for only one-sixth or uranium production, but it holds 45 per cent of all known reserves and makes more than half the new discoveries.

All of the 25 largest oil companies have natural gas interests. This is something logical since oil and gas are often found together. But at least 11 of the 25 companies have significant interest in coal as well: the two largest owners of coal reserves are both oil companies, and the petroleum industry as a whole accounts for at least 25 per cent of the United States' coal production. Six of the ten largest oil companies have interests in every other fuel. And this concentration is occurring at a time of unprecedented demand for electric power and is having increasing difficulty in satisfying the demand.

Over the next five years the demand for electricity is expected to increase by nine per cent annually, more than a fifty per cent increase by 1975. In the 10 northeastern states and Maryland the power demands are expected to grow even more rapidly. The Federal Power Commission believes that the demands will continue after 1975 — which means that the utility companies must more than quadruple their power capacity in the next 20 years. If the oil companies control all the resources (except water) to create this electricity, they would have a stranglehold on the nation.

J. J. Bout.

(To be continued.)

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## CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer

The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talks extensively to numerous people, both white and black. In this book he does not only give a report on his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Afrikaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners' Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

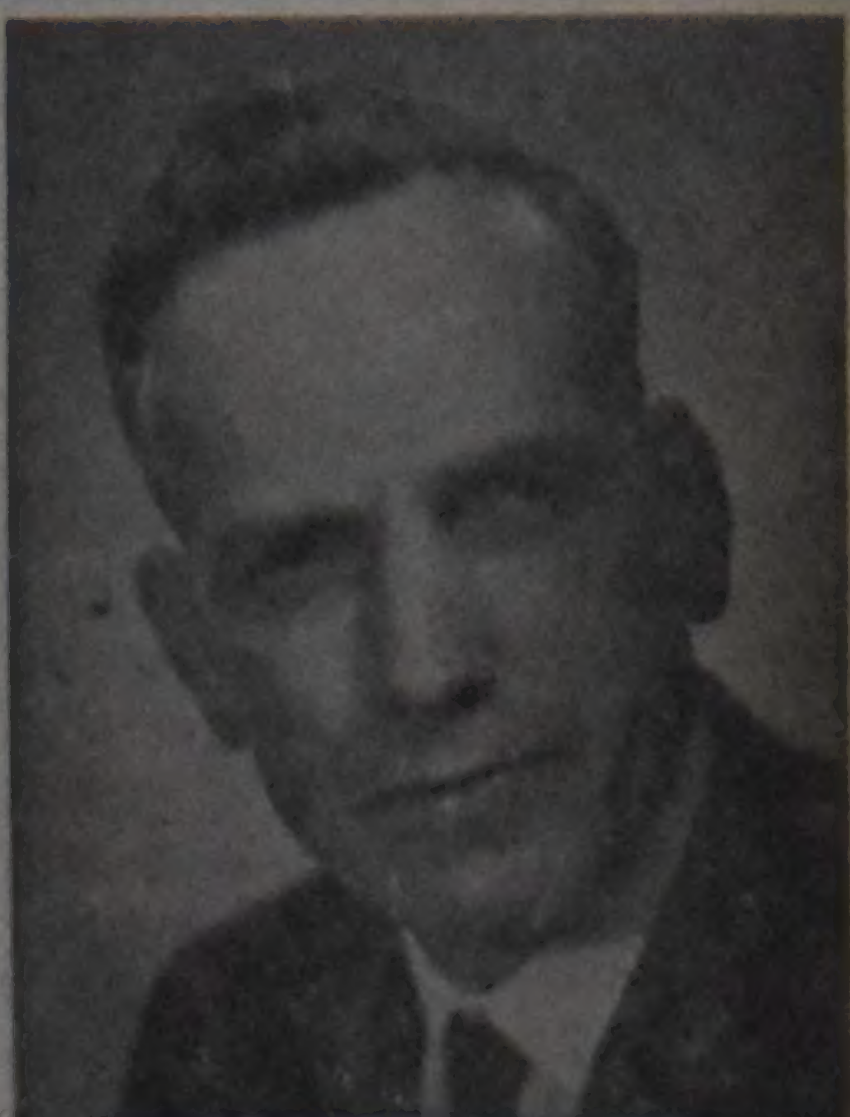
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